The Christian Century

PUBLISHED WEEKLY

Fair and Open Encounter
An Editorial

Peace with the Earth
By Monroe Bush

Is Congregationalism Sectarian?
By Roland H. Bainton

In Mercy Uniting
An Editorial

FEBRUARY 24, 1954

In This Issue

ROLAND H. BAINTON

has taught church history at Yale University since 1920, beginning as instructor and proceeding through the various academic categories to the Titus Street professorship of ecclesiastical history, to which he was appointed in 1936. A Congregationalist, Dr. Bainton was born in England and came to the United States as a child. A specialist in the Reformation period, he is the author of a number of books, among them *Concerning Heretics, The Church of Our Fathers* and *Here I Stand, a Life of Martin Luther.* Dr. Bainton's most recent previous article in The Christian Century was "Burned Heretic: Michael Servetus," in the issue of Oct. 28, 1953.

MONROE BUSH

is assistant to Paul Mellon, president of the Old Dominion Foundation, a Washington, D. C., institution concerned with conservation and with philanthropy in education. Formerly a Presbyterian, U.S., minister, Mr. Bush is a graduate of Davidson College (1942) and Union Theological Seminary, Richmond, Va. He was at one time pastor of First Presbyterian Church, Point Pleasant, W. Va.; he also founded and served as first president of Loudoun Community College, an adult education program in Leesburg, Va. His home is in Waterford, Va.

'The U.N.—Snare or Shield?'

Because of an unexpectedly large volume of orders for the reprint of this article in the Dec. 16 Christian Century, we are making ready a second press run of the 24-page pamphlet. Many church groups write that they are finding it invaluable in their study of the vital problems of international understanding facing the nation. A coupon for easy ordering may be found on page 254 of this issue.

Contents

EDITORIAL

Editorial Paragraphs 227
In Mercy Uniting 230
Fair and Open Encounter 231

SIMEON STYLITES: A Plea for Provincialism 233

CONTRIBUTED ARTICLES

Is Congregationalism Sectarian? by Roland H. Bainton 234
Peace with the Earth, by Monroe Bush 238

BOOKS

The Protestant Credo, edited by Vergilius Ferm ... 240
Books in Brief 240

CORRESPONDENCE 241

NEWS OF THE CHRISTIAN WORLD

New York 244
Scandinavia 244
New Haven, Conn. ... 246
The Philippines 249
France 251
The Carolinas 253
Boston 254
The Church Roll 255

The Christian Century

Established 1884, as *The Christian Oracle.*
Name changed to *The Christian Century* 1900.
Refounded 1908 by Charles Clayton Morrison and developed as an undenominational journal of religion.

PAUL HUTCHINSON, *Editor*
HAROLD E. FEY, *Executive Editor*
MARGARET FRAKES, *Associate Editor*
CHARLES CLAYTON MORRISON, *Contributing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*
CECELIA C. GAUL, *Copy Editor*
LEONARD S. MEYER, *Business Manager*

Staff Correspondents

Gertrude L. Apel (Seattle)
C. D. Brodhead (Philadelphia)
C. E. Bryant (Waco, Tex.)
George Buckner, Jr. (Indianapolis)
F. W. Burnham (Richmond, Va.)
J. Henry Carpenter (New York)
Walter D. Cavert (Syracuse)
T. P. Chalker (Birmingham, Ala.)
Mildred W. Cranston (Los Angeles)
Walter E. Daniels (Cleveland)
Hugh D. Darsie (National Council)
Ernest M. Fowler (Lodi, Calif.)
Vance Geier (New Orleans)
Nathanael M. Guptill (Boston)
W. Bruce Hadley (Omaha)
Edgar C. Hanford (Cincinnati)
G. Merrill Lenox (Detroit)
Harland G. Lewis (Hanover, N. H.)
Harold L. Lunger (Tucson, Ariz.)
Alton M. Motter (Chicago)
W. K. Patterson (Kansas City, Mo.)
Charles A. Puls (Madison, Wis.)
F. E. Reisig (Washington, D. C.)
W. W. Richardson (Providence, R. I.)
Henry G. Ruark (Laurinburg, N. C.)
Samuel A. Snyder, Jr. (Baltimore)
John T. Stewart (St. Louis)
Mark A. Talney (Portland, Ore.)
W. L. Thorkelson (Minneapolis)
J. M. Trimmer (Huntington, W. Va.)
O. M. Walton (Pittsburgh)
James P. Wesberry (Atlanta)
J. Clyde Wheeler (Oklahoma City)
Edward L. Whittemore (Denver)
E. Ralph Wiborg (New Haven)
Marshall Wingfield (Memphis)
Sue Comstock Adams (Korea)
G. Baez-Camargo (Mexico)
João Del Nero (Brazil)
Darley Downs (Japan)
Thomas S. Goslin (Buenos Aires)
Walter H. Griswold (Hawaii)
E. Gueron (Turkey)
Frank Hanlin (Australia)
K. E. Jordt Jörgensen (Scandinavia)
Homer R. Lane (Saskatoon)
Innes Logan (Scotland)
Focko Lüpsen (West Germany)
James R. Mutchmor (Toronto)
J. O. Norel (Holland)
Cecil Northcott (England)
George E. Owen (The Philippines)
P. Oomman Philip (India)
Stanley G. Pitts (South Africa)
DeCourcy H. Rayner (Montreal)
Howard Schomer (France)
Robert B. Tillman (World Council)
Hugh J. Williams (Puerto Rico)
Malcolm Wilson (New Zealand)
Pedro Zottele (Chile)

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Copyright 1954 by Christian Century Foundation. All rights reserved. Published weekly by Christian Century Foundation, 407 S. Dearborn Street, Chicago 5, Ill.

$6.50 a year. Canadian postage, 50 cents extra; foreign postage, $1.50 extra. Single copy, 20 cents.

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries.

Coming Events

Feb. 24-26. Methodist Convocation on Urban Life, Columbus, Ohio.
Feb. 25-March 4. National Christian Teaching Mission (National Council of Churches Joint Department of Evangelism), Iowa county, Iowa.
Feb. 26-27. Fellowship of Reconciliation Regional Conference on the Church and Peace, Philadelphia.
Feb. 28. Broadway Tabernacle Forum, New York city; Henry Steele Commager, speaker.
Feb. 28. Chicago Sunday Evening Club; Edward L. R. Elson, speaker.
Feb. 28. Hyde Park Community Methodist Church University of Life, Cincinnati; Roland Carter, speaker.
Feb. 28-March 2. Vassar College 2nd Annual Conference on Religion, Poughkeepsie, N. Y.
Feb. 28-March 4. University Christian Missions (N.C.C. Joint Department of Evangelism), Tempe, Ariz.; Honolulu, T. H.
Feb. 28-March 7. Methodist Week of Dedication.
March 1-3. Presbyterian, U.S.A., General Council Meetings, New York city.
March 1-15. Union Theological Seminary Sprunt Lectures, Richmond, Va.; theme: "The Relevancy of Paul's Gospel"; A. M. Hunter (University of Aberdeen), speaker.
March 3. Ash Wednesday.
March 4-11. National Christian Teaching Missions (N.C.C. Joint Department of Evangelism), New Britain, Conn.; Orchard Park, N. Y.
March 5. World Day of Prayer (N.C.C. General Department of United Church Women).
March 7-13. Girl Scout Week.
March 7. Chicago Sunday Evening Club; G. Bromley Oxnam, speaker.
March 7. Hyde Park Community Methodist Church University of Life, Cincinnati; Allan Knight Chalmers, speaker.
March 7-9. Carleton College Faith and Action Conference, Northfield, Minn.; Bernhard W. Anderson, speaker.
March 11-18. National Christian Teaching Mission (N.C.C. Joint Department of Evangelism), Norwich, Conn.
March 12-13. Christian Modern Study Seminar (N.C.C. Division of Foreign Missions), Hartford, Conn.
March 12-22. Seminar on Christianity and Communism (N.C.C. Division of Foreign Missions), New Haven, Conn.
March 14-18. University Christian Mission (N.C.C. Joint Department of Evangelism), Columbia, Mo.
March 14-28. Evangelistic Mission (N.C.C. Joint Department of Evangelism), Harrisburg, Pa.
March 14-16. American Baptist Foreign Mission Society Board of Managers and Women's American Baptist Foreign Mission Society Meetings, Boston.
March 15-19. Church of the Brethren General Brotherhood Board, Elgin, Ill.
March 16-17. N.C.C. General Board, New York city.
March 19-21. National Council of Presbyterian Men Eastern States Convention, Chicago.
March 20-April 2. Ecumenical Institute Meeting for Social Workers, Céligny, Switzerland; topic: "The State in Social Service."
March 26-28. Conference on Family Worship (N.C.C. Joint Department of Family Life), Spring Mill Park, Ind.
March 27-28. Y.M.C.A. Eastern Pennsylvania Spiritual Emphasis Retreat, Buck Hill Falls; Elton Trueblood, retreat pastor.
March 28. One Great Hour of Sharing.
March 30-April 2. Assemblies of God National Sunday School Convention, Kiel Auditorium, St. Louis.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXXI CHICAGO, FEBRUARY 24, 1954 NUMBER 8

EDITORIAL

Why Not Agree With Mexico?

NOBODY IS very critical when our diplomats fail to reach an agreement with the Russians, for their recalcitrance is well known. But what excuse do we have for permitting a crisis to develop in our relations with our good neighbor to the south? For many weeks thousands of Mexican laborers have gathered in border villages, seeking vainly to cross in search of employment at agricultural labor. They have been turned back, and continue to wait in conditions of great hardship, because our government and the government of Mexico have been unable to agree on the terms under which they shall labor. The House of Representatives agriculture committee has been holding hearings for days, trying to decide whether some kind of agreement is possible or if our government should go ahead and recruit labor without a treaty. The immigration and naturalization service has testified that 100 past or present members of the Communist party enter the United States daily. (If the service knows that, why are not the 100 per day—not 99, not 101—denied entrance?) The press has played up this testimony, without giving the background of the issues involved in the U.S.-Mexico dispute. An important part of the argument revolves around the efforts of the government of Mexico to prevent large corporate farm interests in the United States from exploiting the workers from south of the border. That surely is an issue on which the United States ought to continue to negotiate until it reaches an agreement which will meet the demands of Mexico for justice. We will do that, unless the big operators *are* the government. We should not permit our relations with Mexico to fall into this disorder.

Service Declines as Postal Losses Grow

WHY DOES the American postal system lose money while the postal systems of other countries give better service and produce a surplus from their operations? Some of the answers to this question are given by Richard T. Baker of the Columbia School of Journalism, writing in the *New York Times* for February 12 and 13. We pass them on to readers who have observed that weeklies of limited circulation, such as The Christian Century, which once arrived on Monday now appear on Friday, although there has been no change in printing schedule. Mr. Baker points out that in 1952 the Canadian postal system turned in a surplus of $6.6 million, whereas in that year ours ran up a deficit of $727 million. Great Britain, Germany, France, Denmark, Norway and Sweden also have postal systems which operate in the black. The government of Switzerland, which makes a surplus from its total operations, permits some of the surplus to offset the small deficit of its postal department. Reasons Mr. Baker cites for the poor showing of our post office include higher costs of labor, transportation and equipment; lowest rates in the world in the most vital services of the department; the fact that postal service must operate over vaster spaces; and the imposition on the service of the costs of the political spoils system. (Item: last week 272 Republican-named postmasters were appointed.) The comparative cost in cents of mailing a letter is instructive: U.S. and Canada, 3; Great Britain 4.17; France 7.5; Belgium 3.5; Sweden 8.5; Switzerland 4.6; Germany 9.6. The franking privilege, used by members of Congress, costs the taxpayers $1½ million a year. The postal department claims it loses $240 million a year carrying newspapers and magazines. It loses $13½ million a year carrying free country papers within the county of publication. Each year our postal system carries 329 pieces of mail for each person in the country. In volume carried, says Mr. Baker, it surpasses all others.

'Give-Away' Shows Raise Ethical Question

THE FEDERAL Communications Commission has asked the Supreme Court to rule once and for all on whether those "give-away" radio and television programs which pour out over the networks violate the lottery section of the United States criminal code. After a decade of debate, the commission itself decided that they do, and in 1949 drew up a set of rules violation of which would mean revocation or denial of license. But New York and Illinois courts issued restraining orders, holding the rules invalid because they interfered with constitutional guarantees of free speech and due process of law. Now arguments from both sides have been taken under advisement by the highest court. It should be obvious that the churches have a stake in the outcome of this legal argument. Any device which encourages gambling and leads people to put their faith in "getting something for nothing" mars the integrity of the individual personality for which the churches have a particular concern. Still greater, however, should be their witness against an even more obnoxious aspect of many of these give-away shows—their exploitation of the miseries of people who appear on them to vie in maudlin recital with others in the hope of winning prizes and perhaps attracting contributions from listeners or viewers touched

by their plight. The avowed purpose of such shows is to attract the calloused who are entertained by seeing people thrown to the lions, and so enhance the audience ratings of the programs—in other words, to increase their financial returns. Granted that many of the "contestants" may be in genuine need, this is not the right way to meet their need. The exploitation of their misery makes a mockery of the ethical standards of treatment of persons needing assistance developed over many years by responsible social workers. When the scramble for profit reaches this level of depravity, it is time the churches speak up. We hope the National Council of Churches will do just that by filing a brief as *amicus curiae* on this matter.

Should CARE Use Its Political Muscle?

IN CALLING upon the federal government to open its storehouses to the hungry people of the world, the international relief organization CARE raises an interesting new problem: Should an agency in its position attempt to influence legislation? The Cooperative for American Remittances to Everywhere, Inc., has what might be described as a vested interest in give-aways. In 1951 CARE cooperated in the distribution of surplus American products in Yugoslavia, after drought had caused crop failures. In December 1953, with other voluntary agencies, it took part in "Operation Santa Claus" of the Foreign Operations Administration. This project distributed parcels in 20 foreign countries. These acts were admissible, since it was the government, presumably, which took the initiative in bringing them about. But now CARE sets out to promote projects in which it would have a vital interest. It calls upon Congress to pass the Schoeppel bill, which would make $500 million worth of surplus farm commodities available for distribution abroad. It also urges Congress to extend the Famine Relief act of 1953 for another year beyond March 15 and asks it to raise maximum expenditure under the act from $100 million to $500 million. In addition CARE asks that the Mutual Security act of 1951 be amended to provide payment of shipping costs for food to countries unable to pay these costs. All this is good legislation. The needs of Arab refugees, of South Korean victims of war, of starving Indians and Pakistanis make it timely and reasonable. Such action by Congress is also justified as a measure of self-defense against the suffocation of our economy by surpluses, and as a weapon against communism. Having said this, we object to the new role which CARE is undertaking in pressing for legislation. It seems highly improper for an organization which has a notable record of disinterested humanitarian service to use political muscle to achieve various ends, one of which will perpetuate its own function. Its status as a tax-free agency is inconsistent with such activities. CARE emphasizes that "person-to-person" aid is better than government-to-government relief, claiming that private agencies save time and money and make a better impression for America abroad. That may be true, but CARE is not in position to say it, particularly if it receives the commodities which it distributes from the government. That makes it an agent of the executive branch of the government, does it not? It had better be content with that status, and not try to run the legislative branch as well. The question of what is seemly and proper in such matters goes beyond what is legal. On both counts forebearance is called for.

Communism Defeated By Church Laity

WHAT HAPPENS to the institutions of religion when a communist state sets out to destroy the church or to make it conform to the desires of the state? According to the Church of England council on foreign relations, what happens depends upon the laymen of the affected area. In a report made to the Church Assembly on the situation of the churches behind the iron curtain, the council said that while communist tactics change from place to place and from time to time in the same place, the communist purpose to undermine, discredit and finally to destroy the churches never changes. Three weapons are used against the churches. These are the removal of financial support, which is particularly effective against state churches; the education of the young in atheism; and the intimidation of individuals. "All three threats can be nullified by ordinary church members," said the council. "They can see that their minister is provided with the necessities of life. They can bring up their children in the nurture and fear of the Lord and instruct them at home. They can refuse to be made afraid by persecution." The council pointed out that communists have learned by experience not to make direct attacks on religion. Instead, they persecute Christians on such grounds as hostility to the state, espionage, currency offenses and similar charges. In East Germany Protestant Christians have witnessed to their faith "in a magnificent way" and have "dealt a powerful blow against the enemies of religion," according to the council. It wisely urges Christians in the West to withhold judgment concerning some of the statements made by the churchmen of iron curtain countries, on the ground that they speak without knowing or being able to learn the truth about the rest of the world. All of which raises the question whether American Christianity, which long ago assumed responsibility for voluntary support of the churches, is equipping its families for religious education through the home and individual church members to stand up and be counted when the reward for doing so is persecution.

House Coddles the Religious Press

EXEMPTION OF religious publications from a proposed 30 per cent increase in second-class mail rates has been voted by the post office committee of the House of Representatives. Thus the coddling of the religious press continues, at the cost of nothing but its integrity as the free voice of faith. Roman Catholic papers will accept this form of governmental subsidy as their just desert, since they have no scruples concerning state subventions of religious enterprises, and think their church should extend its hand for everything it can get. But Protestant papers stand in a more dubious position, since they generally advocate the separation of church and state. Stated posi-

tively, that means that churches and religious enterprises are voluntary associations and should be supported by those who believe in them. This principle is valiantly upheld by Protestant papers in nearly every cause except in the matter of postal rates. These affect their own budgets, and they react with virtual unanimity in favor of continued exemptions from paying what it costs to deliver their papers. This seems to us an utterly indefensible position for the Protestant press to take. This paper is as sensitive as the next one to the seriousness of the threat contained in rising publishing costs. We have reason to be sensitive, for an independent paper cannot fall back on a denominational treasury to make up its deficits. We are also aware that nonprofit publications have a special claim on the interest and loyalty of the publics which they serve. But we cannot see that this claim constitutes a legitimate lien on the taxpayers of the nation. No person should be taxed by the state to support a church or religious establishment, yet the amounts by which religious publications fail to pay for the cost of their delivery are made up out of taxes. Much as we regret the effort of politicians to court favor by exempting the religious press from postal rate increases, we regret even more the attitude in the Protestant press which insists that it be coddled no matter what such favor does to its integrity.

Velde Committee Climbs Down

ANY DAY NOW the House committee on un-American activities will come before Congress with a request for funds for another year of operations. Presumably this is the reason why the committee considered it expedient to clear up in its annual report the matter of the loyalty of the clergy of this nation. It now solemnly assures a vastly relieved country that "the official record establishes that, as in other fields, the few members of the clergy who have associated with communist causes is a minute percentage of the hundreds of thousands of loyal, patriotic men of the cloth." The taxpayer might justifiably inquire as to the cost to the country of bringing the official record, which is presumably in the care of the House committee on un-American activities, into accord with the truth, which was known to everybody else but the committee all the time. The report states that the committee has "sworn testimony" that a very small number of "case-hardened Communists and communist sympathizers have actually infiltrated themselves into the ranks of the loyal clergy." Nevertheless, it says, it has not conducted, and does not intend to conduct, an investigation of ministers or of religion. Thus it attempts to clear up in advance a matter that was certain to be raised when the large appropriation for the committee comes up for action by Congress. The report barely mentions the painful experience which the committee had when Bishop G. Bromley Oxnam appeared before it at his own request last July. It says the committee believed "the full record of the hearing offered Bishop Oxnam will now serve to correct and clarify any erroneous information that might have been contained in the files relating to him." It might have added that the committee fared so poorly in its encounter with the bishop that it has never recovered the prestige it lost when the truth came out as the nation looked and listened. The report contains some mild and true observations on the fact that some clergymen have not been sufficiently wary as to what they signed or sponsored, and so have sometimes found themselves unwittingly associated with persons of dubious antecedents in communist front groups. It notes that the clergyman's "responsibility is greater than that of other men," and suggests that he be more careful.

Presbyterian Union Plan Completed

FINAL REVISIONS to the plan of union for the three Presbyterian denominations were agreed to by the joint negotiating committee in Cincinnati recently. The 313-page document will soon be mailed to the 14,000 clergymen of the Presbyterian, U.S., Presbyterian, U.S.A., and United Presbyterian churches. The plan will be submitted to the general assemblies of the denominations in May and June of this year. Each will decide whether to refer it to its local presbyteries for action. All three are expected to vote to submit the plan to the presbyteries. After these bodies have acted, the final vote will be taken in the general assemblies of the three denominations a year from this spring. The only substantial opposition to the proposed merger is found in the Presbyterian Church in the United States, and that has been dwindling. Religious News Service reported from Cincinnati that "the committee agreed there was 'good reason to expect that the required votes for approval will be found in the General Assembly and the presbyteries' " of the southern denomination. Theophilus M. Taylor of Pittsburgh was quoted as saying that "at no time in the years of negotiation has the sentiment been so strong for union as it is today in the Presbyterian Church in the U.S.A. and the United Presbyterian Church." An odd angle is that the name agreed to by all the denominations for the new church is the "Presbyterian Church in the United States," which is that proudly borne by the southern denomination. This places the objectors in the odd posture of objecting to an increase in membership.

Sanctions Taken Against French Dominicans

FURTHER repercussions from the suppression of the worker-priest movement in France appear in the demotion of the three top Dominican officials and the silencing of several prominent journalists of the order. All were men noted for their liberal views and for their support of the worker-priests. About 60 of the 100 priests who had identified themselves with the working people of France were Dominicans. Master General Emmanuel Suarez of the Dominicans came to France from Rome to enforce the order. ¶The House of Representatives seat held by Donald L. Jackson, Republican, is to be contested by S. Mark Hogue, pastor of the Westwood Hills Congregational Church of Los Angeles for the past 14 years. He has received the Democratic party's endorsement as its candidate for the 16th congressional district of California. It will be recalled that Representative Jackson was the member of the House committee on un-American activities who de-

clared in a March, 1953, speech to the House that Bishop Oxnam served God on Sunday and communist causes the rest of the week. He later refused to retract his statement. "I decided to become a candidate because I am deeply disturbed over the developing attack upon American Protestantism and the American clergy," said Mr. Hogue. "I am dedicated to the American tradition of freedom of religion which has been brutally attacked by Mr. Jackson in his comments on Bishop Oxnam." ¶No matter what the Supreme Court decides concerning segregation of races in the schools of the south, the churches must play an important role. So said Robert E. Van Deusen, Washington secretary of the National Lutheran Council, at its 36th annual meeting. "If the Supreme Court decides that segregation must be eliminated," he said, "there will be an urgent need for coolheaded leadership in making the transition. The churches are equipped to provide this. If the court permits segregation to continue, the churches will have an even greater opportunity to lead the movement toward voluntary nonsegregation." He admitted that the slowness of the churches to move toward nonsegregation is a handicap and said the court's expected ruling will give them "a chance to redeem themselves."

In Mercy Uniting

EACH SPRING the churches of America unite in an enterprise of compassion known as "One Great Hour of Sharing." If they did nothing else together during the twelve months, this one joint endeavor would sweeten the year with promise. Of course they do many things together, but in the One Great Hour they bear witness to their truest nature and their highest mission as churches of Christ. This is the time which is cleared for Church World Service to make its appeal for overseas relief, rehabilitation and reconstruction. In 1954, the 36 cooperating denominations are working together for the sixth consecutive year. The date which will be observed by most of these denominations is Sunday March 28.

Areas of need for which the 1954 appeal is made include six countries, plus provision for immediate relief wherever disaster may strike. In 1953 disaster aid was extended to sufferers from floods in Holland, Italy and Japan; from earthquakes in Greece; from fires in Pusan and Hongkong. Nobody knows where catastrophe may suddenly strike next, but the experience behind Church World Service indicates that emergencies will certainly occur somewhere. It is the business of Christian compassion to be prepared with assistance in the event of disaster, for help is doubled when it is given quickly.

In 1954 Church World Service and its cooperating denominations need for overseas relief more than 19 million pounds of food, clothing, vitamins and medical supplies with a cash market value in excess of $8½ million. In addition to these contributions in kind, it needs cash gifts of $2,783,000. All this is administered overseas by committees or agencies representing indigenous Christian communities, which provide personnel for investigations and distribution. No agency gets results more certainly and more economically than Church World Service, which uses its connections with its constituent denominations and with the National and World councils of churches to the maximum advantage of the receivers of the charity of the Christian people of America.

What are the areas of need for which this help is sought? One of the most important is Korea. Nearly half the people of South Korea have no established means of livelihood in their war-harried land. Of this nine million, half are refugees from North Korea who have come south to escape the terrors of communism. Others have had their homes and livelihood destroyed by the war which swept back and forth over their country in 1950 and the following years. Of the people living in shacks of straw or mud, discarded army tents or tins and boards, 400,000 are widows, 100,000 are orphans, many thousands are the wounded Korean veterans of the anticommunist war. The churches are in position to help at essential points to strengthen, supplement or complete work done for rehabilitation by United Nations or other governmental agencies. The voluntary character of church contributions is never lost sight of, and greatly assists the Christian forces in Korea, even though C.W.S. helps non-Christians as well as Christians on the basis of need.

In India also the call for Church World Service help is heard. In the autumn of 1953 the six-year drought, which had made a desert of parts of the country, was partially relieved when an almost normal rainfall returned. But the effects on millions of people of a long period of semistarvation wear off slowly. Food is needed to supplement the bare subsistence diet which is normal for the country to expedite recovery. Since relations between India and the United States are and have been strained, acts of nonpolitical humanitarianism can help the Indian people remember that Christian America has never let them down and will continue its friendship in spite of misunderstandings between governments.

I

In Pakistan as well as in India, many thousands of refugees could use the little bit of assistance which spells the difference between survival as a relief client and rehabilitation in a new home and another livelihood. Normally a food-surplus country, wheat-producing Pakistan has also suffered from drought, from displacement of peoples because of religion, from international strife.

In four countries surrounding Israel are 872,000 destitute Palestinian Arab refugees, victims of the Arab-Israel war. For more than five years hundreds of thousands have lived in the wretched tents, caves, huts of the refugee camps, while other hundreds of thousands scrounge for a living in even more misery outside the camps. The United Nations provides a 1,600-calorie diet on the $24 a year it has for food for each refugee, and controls epidemics, provides schools, renders social services on $6 a year. That is all it has—$2.50 a month; so it cannot provide clothing. That comes entirely from the gifts of voluntary agencies, of which the churches are chief. This clothing is distributed by Lutheran World Relief, whose headquarters in Jordan are in old Jerusalem. Last October, when the Arab village of Kibya was attacked and destroyed by Israeli forces, with a loss of 57 lives, the trucks of Lutheran World Relief, loaded with C.W.S. clothing, food and medical supplies

and accompanied by Dr. Edwin Moll, were the first to reach the scene.

Streams of destitute refugees still make their way daily from behind the iron curtain in Europe. They are met by Christians who minister to their immediate necessities and help them find places to stay. Then comes the long effort required to resettle them in a free land. There are still 11 million uprooted people in Europe, and some have been in refugee camps for more than six years. The situation is most acute in Germany, Austria, Trieste, Greece and Yugoslavia. The Protestant minorities in France, Belgium, Turkey and Italy which care for these refugees cannot do the task unless they receive substantial help. In many cases they need help themselves. A substantial share of the funds received by C.W.S. goes to help resettle young refugees on farms in various parts of the world.

The communist blight in China has produced its flood of refugees. About 300,000 have fled to Hongkong. Among them are Christians who have good reason to fear the revenge of the present regime in China. They live in crude squatters' huts perched on the rocky hillsides of Hongkong island. They are destitute, having no regular employment and not enough food and clothing. The little colony of Hongkong, which is nothing more than a trading center on an island off the China coast, cannot care for them. On Christmas night a great fire burned at least 15,000 huts, leaving 70,000 homeless. Possibilities of resettlement of at least some of these Chinese refugees exist among the Chinese of southeast Asia, but they must be kept alive until they can make the transition.

II

Funds given through the One Great Hour of Sharing are used in three ways. The first of these, involving approximately $5½ million, consists of projects administered directly by the denominations in programs of relief and reconstruction in Europe and Asia. They include the resettlement of refugees, welfare services, emergency grants to already established missionary institutions which are in position to serve a great human need, medical and health programs.

The second main category, for which $1,685,780 is asked, consists of programs administered cooperatively by the denominations through Church World Service. Relief and reconstruction in Asia and other non-European areas requires $840,000. Material and emergency relief in Europe takes $109,000, and helping resettle refugees in the United States $377,000. Collecting, processing and shipping clothing and miscellaneous supplies takes $227,000. This is exclusive of the food collected by the Christian Rural Overseas Program (CROP), which is self-supporting. Administration and promotion of the whole $10 million C.W.S. program costs only $132,000.

A third category served by the One Great Hour contribution consists of projects assisted by the denominations through approved and recommended related agencies. The World Council of Churches program of interchurch aid and worldwide service to refugees needs $658,000 to carry on its amazingly effective worldwide humanitarian service. The International Missionary Council can use $45,500 in inter-mission aid, through which the missionary movement demonstrates its solidarity as a Christian enterprise. The National Council of Churches department of ecumenical relations needs $42,241 to make possible the exchange of ecumenical scholars between countries. The World's Y.M.C.A., which in many places, such as Jerusalem, is in an especially advantageous position to help certain kinds of refugees, should have $73,500. The Berlin Neighborhood Center of the Y.W.C.A. needs $5,000, and the mutual assistance program of the World's Student Christian Federation $35,515.

Participation in the 1954 appeal of One Great Hour of Sharing advances all these tested and urgently needed enterprises of compassion. In addition it joins in a sacramental act of Christian faith and love. Helping people to help themselves, which is the motto of Church World Service, is being a Good Samaritan, 20th century style.

Fair and Open Encounter

And though all the winds of doctrine were let loose to play upon the earth, so truth be in the field, we do injuriously by licensing and prohibiting to misdoubt her strength. Let her and falsehood grapple: who ever knew truth put to the worse in a free and open encounter? . . . Give me the liberty to know, to utter and to argue freely according to conscience, above all liberties.

THE FAITH which Milton trumpeted in his *Areopagitica* in 1644 calls for recruits in America in 1954. It demands to be accepted for what it is—a deep and profound belief, a faith men can live for and die by. But it is not to be discounted because it is only a faith. On it our whole system of free institutions and free associations is founded. It is based, as Chief Justice Warren said recently, on the Christian religion. It stands or falls with the Christian conviction of the nature of God and his relation to man. While we cannot prove that it is eternally and universally valid, we can "bet our lives" that it is true and leave the results to history. Today we are challenged to do just that.

The rise of modern totalitarianism in its various forms has placed a strain on the democratic faith of many of our contemporaries greater than they are able to bear. In the present encounter between truth and falsehood they have lost their trust, and with it the courage to be free. They see what is happening to "the liberty to know, to utter and to argue freely according to conscience," and they are panic-stricken. They see how communism's combination of censorship and propaganda, aided when necessary by cold-blooded brain-washing, apparently nullifies the "free and open encounter" and gives victory to the big lie. They are terrified. "Truth," they cry, "is being defeated. It needs help."

So they rush in to help the truth. One of their favorite devices is censorship. They also assail falsehood by probes, purges and inquisitions. They direct a suspicion-scorched glare at government officials, teachers, writers, ministers, scientists and even entertainers. To fight the foe they search the shelves of libraries and the opinions of all mentors of the public mind. When the Supreme Court overthrows acts of censorship, as it did recently, they denounce the highest court in the land from the pulpit of St. Patrick's

clared in a March, 1953, speech to the House that Bishop Oxnam served God on Sunday and communist causes the rest of the week. He later refused to retract his statement. "I decided to become a candidate because I am deeply disturbed over the developing attack upon American Protestantism and the American clergy," said Mr. Hogue. "I am dedicated to the American tradition of freedom of religion which has been brutally attacked by Mr. Jackson in his comments on Bishop Oxnam." ¶No matter what the Supreme Court decides concerning segregation of races in the schools of the south, the churches must play an important role. So said Robert E. Van Deusen, Washington secretary of the National Lutheran Council, at its 36th annual meeting. "If the Supreme Court decides that segregation must be eliminated," he said, "there will be an urgent need for coolheaded leadership in making the transition. The churches are equipped to provide this. If the court permits segregation to continue, the churches will have an even greater opportunity to lead the movement toward voluntary nonsegregation." He admitted that the slowness of the churches to move toward nonsegregation is a handicap and said the court's expected ruling will give them "a chance to redeem themselves."

In Mercy Uniting

EACH SPRING the churches of America unite in an enterprise of compassion known as "One Great Hour of Sharing." If they did nothing else together during the twelve months, this one joint endeavor would sweeten the year with promise. Of course they do many things together, but in the One Great Hour they bear witness to their truest nature and their highest mission as churches of Christ. This is the time which is cleared for Church World Service to make its appeal for overseas relief, rehabilitation and reconstruction. In 1954, the 36 cooperating denominations are working together for the sixth consecutive year. The date which will be observed by most of these denominations is Sunday March 28.

Areas of need for which the 1954 appeal is made include six countries, plus provision for immediate relief wherever disaster may strike. In 1953 disaster aid was extended to sufferers from floods in Holland, Italy and Japan; from earthquakes in Greece; from fires in Pusan and Hongkong. Nobody knows where catastrophe may suddenly strike next, but the experience behind Church World Service indicates that emergencies will certainly occur somewhere. It is the business of Christian compassion to be prepared with assistance in the event of disaster, for help is doubled when it is given quickly.

In 1954 Church World Service and its cooperating denominations need for overseas relief more than 19 million pounds of food, clothing, vitamins and medical supplies with a cash market value in excess of $8½ million. In addition to these contributions in kind, it needs cash gifts of $2,783,000. All this is administered overseas by committees or agencies representing indigenous Christian communities, which provide personnel for investigations and distribution. No agency gets results more certainly and more economically than Church World Service, which uses its connections with its constituent denominations and with the National and World councils of churches to the maximum advantage of the receivers of the charity of the Christian people of America.

What are the areas of need for which this help is sought? One of the most important is Korea. Nearly half the people of South Korea have no established means of livelihood in their war-harried land. Of this nine million, half are refugees from North Korea who have come south to escape the terrors of communism. Others have had their homes and livelihood destroyed by the war which swept back and forth over their country in 1950 and the following years. Of the people living in shacks of straw or mud, discarded army tents or tins and boards, 400,000 are widows, 100,000 are orphans, many thousands are the wounded Korean veterans of the anticommunist war. The churches are in position to help at essential points to strengthen, supplement or complete work done for rehabilitation by United Nations or other governmental agencies. The voluntary character of church contributions is never lost sight of, and greatly assists the Christian forces in Korea, even though C.W.S. helps non-Christians as well as Christians on the basis of need.

In India also the call for Church World Service help is heard. In the autumn of 1953 the six-year drought, which had made a desert of parts of the country, was partially relieved when an almost normal rainfall returned. But the effects on millions of people of a long period of semistarvation wear off slowly. Food is needed to supplement the bare subsistence diet which is normal for the country to expedite recovery. Since relations between India and the United States are and have been strained, acts of nonpolitical humanitarianism can help the Indian people remember that Christian America has never let them down and will continue its friendship in spite of misunderstandings between governments.

I

In Pakistan as well as in India, many thousands of refugees could use the little bit of assistance which spells the difference between survival as a relief client and rehabilitation in a new home and another livelihood. Normally a food-surplus country, wheat-producing Pakistan has also suffered from drought, from displacement of peoples because of religion, from international strife.

In four countries surrounding Israel are 872,000 destitute Palestinian Arab refugees, victims of the Arab-Israel war. For more than five years hundreds of thousands have lived in the wretched tents, caves, huts of the refugee camps, while other hundreds of thousands scrounge for a living in even more misery outside the camps. The United Nations provides a 1,600-calorie diet on the $24 a year it has for food for each refugee, and controls epidemics, provides schools, renders social services on $6 a year. That is all it has—$2.50 a month; so it cannot provide clothing. That comes entirely from the gifts of voluntary agencies, of which the churches are chief. This clothing is distributed by Lutheran World Relief, whose headquarters in Jordan are in old Jerusalem. Last October, when the Arab village of Kibya was attacked and destroyed by Israeli forces, with a loss of 57 lives, the trucks of Lutheran World Relief, loaded with C.W.S. clothing, food and medical supplies

and accompanied by Dr. Edwin Moll, were the first to reach the scene.

Streams of destitute refugees still make their way daily from behind the iron curtain in Europe. They are met by Christians who minister to their immediate necessities and help them find places to stay. Then comes the long effort required to resettle them in a free land. There are still 11 million uprooted people in Europe, and some have been in refugee camps for more than six years. The situation is most acute in Germany, Austria, Trieste, Greece and Yugoslavia. The Protestant minorities in France, Belgium, Turkey and Italy which care for these refugees cannot do the task unless they receive substantial help. In many cases they need help themselves. A substantial share of the funds received by C.W.S. goes to help resettle young refugees on farms in various parts of the world.

The communist blight in China has produced its flood of refugees. About 300,000 have fled to Hongkong. Among them are Christians who have good reason to fear the revenge of the present regime in China. They live in crude squatters' huts perched on the rocky hillsides of Hongkong island. They are destitute, having no regular employment and not enough food and clothing. The little colony of Hongkong, which is nothing more than a trading center on an island off the China coast, cannot care for them. On Christmas night a great fire burned at least 15,000 huts, leaving 70,000 homeless. Possibilities of resettlement of at least some of these Chinese refugees exist among the Chinese of southeast Asia, but they must be kept alive until they can make the transition.

II

Funds given through the One Great Hour of Sharing are used in three ways. The first of these, involving approximately $5½ million, consists of projects administered directly by the denominations in programs of relief and reconstruction in Europe and Asia. They include the resettlement of refugees, welfare services, emergency grants to already established missionary institutions which are in position to serve a great human need, medical and health programs.

The second main category, for which $1,685,780 is asked, consists of programs administered cooperatively by the denominations through Church World Service. Relief and reconstruction in Asia and other non-European areas requires $840,000. Material and emergency relief in Europe takes $109,000, and helping resettle refugees in the United States $377,000. Collecting, processing and shipping clothing and miscellaneous supplies takes $227,000. This is exclusive of the food collected by the Christian Rural Overseas Program (CROP), which is self-supporting. Administration and promotion of the whole $10 million C.W.S. program costs only $132,000.

A third category served by the One Great Hour contribution consists of projects assisted by the denominations through approved and recommended related agencies. The World Council of Churches program of interchurch aid and worldwide service to refugees needs $658,000 to carry on its amazingly effective worldwide humanitarian service. The International Missionary Council can use $45,500 in inter-mission aid, through which the missionary movement demonstrates its solidarity as a Christian enterprise. The National Council of Churches department of ecumenical relations needs $42,241 to make possible the exchange of ecumenical scholars between countries. The World's Y.M.C.A., which in many places, such as Jerusalem, is in an especially advantageous position to help certain kinds of refugees, should have $73,500. The Berlin Neighborhood Center of the Y.W.C.A. needs $5,000, and the mutual assistance program of the World's Student Christian Federation $35,515.

Participation in the 1954 appeal of One Great Hour of Sharing advances all these tested and urgently needed enterprises of compassion. In addition it joins in a sacramental act of Christian faith and love. Helping people to help themselves, which is the motto of Church World Service, is being a Good Samaritan, 20th century style.

Fair and Open Encounter

And though all the winds of doctrine were let loose to play upon the earth, so truth be in the field, we do injuriously by licensing and prohibiting to misdoubt her strength. Let her and falsehood grapple: who ever knew truth put to the worse in a free and open encounter? . . . Give me the liberty to know, to utter and to argue freely according to conscience, above all liberties.

THE FAITH which Milton trumpeted in his *Areopagitica* in 1644 calls for recruits in America in 1954. It demands to be accepted for what it is—a deep and profound belief, a faith men can live for and die by. But it is not to be discounted because it is only a faith. On it our whole system of free institutions and free associations is founded. It is based, as Chief Justice Warren said recently, on the Christian religion. It stands or falls with the Christian conviction of the nature of God and his relation to man. While we cannot prove that it is eternally and universally valid, we can "bet our lives" that it is true and leave the results to history. Today we are challenged to do just that.

The rise of modern totalitarianism in its various forms has placed a strain on the democratic faith of many of our contemporaries greater than they are able to bear. In the present encounter between truth and falsehood they have lost their trust, and with it the courage to be free. They see what is happening to "the liberty to know, to utter and to argue freely according to conscience," and they are panic-stricken. They see how communism's combination of censorship and propaganda, aided when necessary by cold-blooded brain-washing, apparently nullifies the "free and open encounter" and gives victory to the big lie. They are terrified. "Truth," they cry, "is being defeated. It needs help."

So they rush in to help the truth. One of their favorite devices is censorship. They also assail falsehood by probes, purges and inquisitions. They direct a suspicion-scorched glare at government officials, teachers, writers, ministers, scientists and even entertainers. To fight the foe they search the shelves of libraries and the opinions of all mentors of the public mind. When the Supreme Court overthrows acts of censorship, as it did recently, they denounce the highest court in the land from the pulpit of St. Patrick's

Cathedral in New York. Having lost faith that truth can prevail in fair and open encounter, they try to help it prevail by undercover means. Why hesitate to use brass knuckles in a good cause?

One reason is that it is treason to go over to the enemy in time of war. Our kind of government and our way of life are based on faith that the truth can be known by free speech, freedom of the press, free assembly. Since every adult shares in responsibility for public decisions, it is his duty to read and to find out for himself what he should do. It is the obligation of the state to equip him for this function by providing schools for his education, libraries for his study. When he starts to make up his mind, it is the citizen's business to test out his views by discussion with others. Anything that interferes with this process of learning, of publishing views, of discussing courses of action, endangers a society based on freedom. These things we believe. If we abandon them, we join the totalitarian enemy.

I

A year ago Arthur Hays Sulzberger, publisher of the *New York Times,* wrote that "we cannot have a good public opinion unless there is freedom of expression—freedom of expression in our schools, in our government, in our assemblies, in our press, in all our walks and ways of life." He cited Houston, Texas, as an example of what happens when freedom is violated. It was a better illustration than he could have realized. At that time Houston's board of education had refused to permit the students under its jurisdiction to participate in an annual contest conducted by the American Association for the United Nations.

Since then Houston has gone on from this step to a resounding community quarrel. Its school board tried the deputy superintendent of schools, who had favored entry in the contest, on charges of having once been soft toward communism. When this charge was proved to be false, the board discharged the official for having become a "controversial person." But that did not bring peace to Houston. Last week the community was further divided because the president of the school board and part of its citizens declined to cooperate with a commission appointed by the National Education Association to probe the discharge of the school official. The commission sought to learn the truth about a situation which could produce such injustice. It did so in the faith that when the people of Houston learn the truth, they will see to it that justice is done. The resistance of the president and a majority of the board of education indicates that they think this faith is well grounded.

To take another illustration: How can we deal with current abuses of the freedom to publish and to read? Another congressional committee has discovered the heavy commerce in indecent literature, and is debating its effect on the young people of America. This problem is very serious, and demands the thoughtful concern of every parent and religious and civic leader. Some of the material now widely available is clearly pornographic. Its publication and distribution can and should be prosecuted under obscenity statutes designed to protect public morals. The object of the prosecution however should be the publishers and top distributors, who make the big profits, not the newsstand operator or the boy who is found with a copy in his pocket. Borderline publications—magazines as well as books—make a more difficult legal problem but must be dealt with if this prurience-for-profit racket is not to undermine legitimate publishing as well as the morals of the nation.

Paper-backed reprints of so-called "realistic" novels present a problem of their own. Often they have passed through hard-cover editions without objection, but adverse public attention strikes them when they appear as inexpensive items on a newsstand or drugstore counter. One of the reasons for the change in attitude is found in the lurid covers which are often hung on these books to make them sell. Publishers of this kind of material now declare they have toned down the covers of their books. That there is still a great deal of room for improvement is evident to anybody who observes a newsstand. Another reason for objections to the paper-backed books is that it is only when they are published in this form that they reach a mass audience. Here they are read by people who are unaccustomed to the low standards of much that passes for literature today, and they are shocked. This group is likely to include a large number of adolescents, who are exposed for the first time to this kind of influence. Parents are rightly concerned and their protests must be listened to with respect.

II

Selection rather than censorship is the course which is most nearly consistent with freedom. Where there is a violation of law, it should be prosecuted in the courts. It is necessary to make this point because the growing problem of literature which seeks to exploit sex for profit has resulted in several forms of extralegal action. A Catholic lay organization, the National Organization for Decent Literature, makes a practice of forming unofficial committees which visit dealers and present them with a list of books and magazines to which the organization objects. The dealer is asked to remove offending books from sale and is told he will be given a certificate of cooperation if he does so. He is also informed that lists of cooperating and noncooperating dealers will be displayed in the parish. This comes close to a threat of boycott, which would probably not stand up in court. Usually the lists of forbidden books contain many that have been accepted by the public and in libraries for years.

Another form of extralegal censorship is that in which a police official or prosecuting attorney simply takes a list of proscribed books, usually one prepared by a Catholic group or organization, and circulates it among sellers of reprint books. Sometimes this is accompanied by an open threat, sometimes by an implied warning, of prosecution or trouble with the police if the dealer is found selling the titles on the list. Both these courses of action have recently been found by courts to be illegal and should be resisted. Any kind of censorship is bad, but the worst form is irresponsible and self-appointed dictatorship of what other people shall read. The extension of Roman Catholic censorship to cover the reading habits of the nation would cover the land with the same tragic cultural blight that is so obvious in Spain. From moral it would inevitably move over into doctrinal and political dictation, as it has there.

A dubious venture into state action against the very real evil of salacious literature is the Georgia Literature Commission. It is the only state organization of its kind. (It was described by its chairman in The Christian Century for December 23, 1953.). Municipal commissions in Miami, Canton and other cities appear to operate in the same manner. A board or commission is set up to which complaints on obscenity are referred. The board has no authority to try cases, but it can hold hearings, and if a finding of obscenity is made can refer cases to prosecuting attorneys for legal action. Theoretically such a board has no authority greater than that of any citizen. Actually however a recommendation by such a board to an official would carry a great deal of weight and would probably result in a conviction. Knowing this and desiring to avoid trouble, a dealer is likely to accept the views of such a board as final and act accordingly. So another agency begins in fact to exercise authority beyond the law. Books are banned without any distinct and enjoinable exercise of authority, without anybody's coming into court to prove the alleged obscenity, without any real opportunity for all interested parties to be heard. Such exercise of authority without responsibility is dangerous, no matter how earnest and sincere the user of the power may be.

If we had room, we might argue that censorship usually fails to accomplish its moral end and results instead in banning for entirely different reasons of books of lasting worth. But the most important objection to censorship, official or unofficial, is that it diverts families, churches and schools from their main job of building character by providing each person with his own standards of selection. When the character-building institutions do their work well, they raise up a citizenry whose standards are so high that nobody will look twice at the waste paper that litters the newsstands today. When that happens, or to the extent that it happens, the financial incentive for the publication and distribution of indecent books and magazines will disappear or diminish. Individuals will never be safe until they are equipped with such standards. And the country will never be secure until all its people are free to read anything but use their freedom to read the best that has been thought and said.

Bunker by the Sea, Barfleur

HERE where the jackboot stamped, and at a nod
Rose forts in stone and steel, the throaty call
Of doves breaks on a silence; men who trod
On human necks are gone: I saw them fall,
And I see more—the Cross that guards the gate
To this gray port, and under granite arms
The fishing fleet, the streaks of blue and slate,
Brown nets that swing, the ready smile that warms;
And I have faith that men at heart are good,
As chimes in the squat Norman tower peal,
To bring for my soul's hunger ample food
And sureness that the dream will outlast steel,
Jackboot go down before the breath of love,
For on the lichened casemate rests a dove.

JOHN ACKERSON.

S. S. George Steers.

A Plea for Provincialism

EDITOR THE CHRISTIAN CENTURY:

SIR: Most readers discover, somewhere along the way, before it is too late to enjoy it, the surprising truth that only very local items have universal value. Sometimes that discovery makes them feel like running down the street yelling "Eureka!" as Archimedes did. At other times they are ashamed to announce that they have just discovered a truth so perfectly obvious.

I am writing you in the hope that you will spread the news to many speakers and writers who have never heard of it. Nothing would add so much to the interest of their work.

This truth was well expressed in a letter to a man who runs a little four-page newspaper in Lisbon, Maine, Mr. John Gould. He has subscribers all over the country who read every week of the goings-on in this little town. The letter-writer said, "Your items are so local they are universal." That is a profound piece of literary criticism. A thing has to be local—that is, of immediate interest *somewhere*—if it is to be of any interest *everywhere*. The only thing of no universal interest is the universe.

Carlyle put it clearly when he compared himself with Jane Austen. "I can do the big bowwow strain as well as any," he said. "But the careful detailed work that Jane Austen did is much more valuable." Of course Carlyle, at least in his early days, could do the careful detailed work. That is why *The French Revolution* still lives.

Go over in your mind the novels that really live. They are all provincial stuff. Jane Austen did not even glance at the war with Napoleon that was going on while she was writing. But she made the local stuff—Mr. and Mrs. Bennet and the incomparable Rev. Mr. Collins—universal. The same is true of Dickens.

If there ever was a provincial it was Emily Dickinson. She never got out of her back yard for almost a lifetime. But her intense provincialism was universal.

That, in essence, is the great difference between the Gospels and the Dialogues of Plato. The Gospels are terribly provincial, hence universal. What a wonderful thing it is that the Gospels did not have to go through a committee and appear as the composite product of twenty-two massive minds. All the local stuff, the life and color and fire, would have been squeezed out of them. They would have been like the reports that proliferate from the World Council of Churches, massive and magnificent, and they would have been forgotten in six months.

If only more public speakers knew this! So many go in for the big bowwow strain, a Senator Foghorn style. There is the religious counterpart of the Honorable Mr. Foghorn—the preacher who lives amid the galaxies and immensities, when if he would only walk down the street and look at what is there he would be local enough to be saved. An artist recently announced that he used to be a "primitive" but was now an "abstractionist." Quite a fall—from all the fascinating, badly drawn and perfectly real bits of Grandma Moses to the emptiness of a cube descending on a hexagon.

Yours,

SIMEON STYLITES.

Is Congregationalism Sectarian?

By Roland H. Bainton

THE PROBLEM of a merger of the Congregational Christian Churches with other bodies, whether of the same or of variant polity, goes back to the question of the essence of Congregationalism. The problem is partly legal because the courts rule that in case a union meets with dissent, and the dissenters are closer to the essence of the tradition, they retain the property. It is, of course, more than a legal problem because Congregationalists feel a responsibility to conserve the valid core.

Some assume that to define the essence of Congregationalism is all very simple, since essence may be construed in terms of origins. In a measure this is true, yet not in any wooden fashion, because a religious body, if it be alive, must grow and change like a human being.

One must remember likewise that every denomination in the period of its origins was affected by the peculiar circumstances of that particular time, and quite conceivably those circumstances are not worthy to be perpetuated. The Lutheran body, for example, began in a period of intense doctrinal agitation. For that reason the Lutherans have consistently emphasized doctrinal rectitude. The Congregationalists arose when polity and liturgy were in controversy. They have consequently been comparatively indifferent to doctrine and have stressed rather the organization of the church as of paramount concern. One would hope that neither would feel that its essence lay in a continuance of that which was conditioned merely by the circumstances of its origin.

The Beginning Climate

Congregationalism had its rise during the Puritan Revolution in England. In this period liberty was the cry in every area of life—liberty in the sense of the removal of restrictions; liberty of trade, liberty in government and liberty in religion.

This demand did not center on doctrine, and the reason was that the Anglican church was latitudinarian as to doctrine. A distinction was made between the essentials and the nonessentials. In the area of the essentials, for which one might be dammed, freedom was allowed to each to believe as he liked. But in the sphere of the nonessentials, to which polity and liturgy were assigned, uniformity was required in order that all Englishmen might worship God in the same manner with seemliness and decorum. This demand for uniformity was stoutly resisted by the Independents, later called Congregationalists. They would have local congregations determine their own affairs.

These circumstances explain why for some the very essence of Congregationalism is to be found in an indifference to creeds and an insistence on congregational polity and a simple liturgy. One may rightly query whether such an insistence may not be simply the perpetuation of a mood conditioned by the circumstances of that particular century.

The essence of a religious body cannot be defined solely in terms of its beginnings. One needs to take into account the entire course of its history. Those elements which have been persistent and have determined major courses of action come close to being of the essence. Let us then briefly sketch the main characteristics of Congregationalism throughout its history, both in the Old World and in the New.

Principles Governing Views of Polity

In the beginning Congregationalists were actuated by certain principles in framing their view of the church. The first principle was anti-Romanism. The Congregationalists desired to strip from the Church of England all the "rags of anti-Christ." For that reason they rejected the Christian year and the liturgical type of architecture. The norm for reconstruction was the Bible and especially the New Testament, which was deemed to afford the true polity. The Old Testament afforded the model of the commonwealth in which the saints should rule. United by covenant in congregations they constituted the governing bodies in the church and state.

At once arose the problem of the relation of these Congregational churches to the Church of England. Of late we have been reminded that the Congregationalists consisted of Separatists and non-Separatists. The former esteemed the Church of England so corrupt that communion with her was impossible. The latter would commune if permitted. Now the contention is that all the Congregationalists who came to New England were non-Separatists, and that therefore the door is open to an organic reunion; namely, a merger with the Church of England.

Too much is being made of the point. To be sure the non-Separatists left the door open for communion, but that does not necessarily entail the organic unity of denominations. We must remember that if these men were non-Separatists, they were at the same time nonconformists. They took a position as to polity and liturgy which made it inevitable that the Church of England would refuse them communion, and they were not willing to compromise in order to be received at the Lord's Table in the national church. Practically speaking, therefore, their position entailed schism.

Not Opposed to Union

More to the point is this, that they were not sticklers for their polity in its entirety, provided they could secure the essence, which was conceived to lie in the autonomy of congregations whose will was not to be overridden by a synod or bishop. This did not mean, however, that bishops or synods as such had necessarily to be abolished. Some Congregationalists in fact sought to congregationalize the Church of England under the forms of episcopacy by planting congregationally minded ministers in the parishes; and similarly under the Presbyterian regnancy there were Congregational groups which functioned under presbyteries. This would indicate that Congregationalism has not

been unalterably opposed to organic union with either Episcopal or Presbyterian bodies.

A point of still greater consequence is that early Congregationalism was not Separatist with reference to the state and society. The Baptists were. Roger Williams set forth their political philosophy when he insisted that the regenerate are few, that they and they alone should constitute the church, but the state should include all inhabitants; and therefore the church and the state must go their separate ways. The corollary was that the Christian as a Christian should eschew political responsibilities and the church should not aspire to Christianize society.

The Congregationalists were never of this mind. They tried to set up holy commonwealths in which church and state in union sought to fashion the life of the communities. This difference may well explain why Congregationalism has had vastly less success in union with the Baptists than with the Presbyterians, the Episcopalians and the Methodists, none of them congregational in polity. The question is indeed thereby raised whether polity is of the essence of Congregationalism.

A Regenerate Electorate

In the New World the Congregationalists established at first theocracies, miniatures of a national church, in particular localities such as Plymouth, Boston, Salem, New Haven, Hartford. Church and state were united, but not church, state and community. The saints constituted the church and the state; only those who had had a heartfelt experience of regeneration could be members of the church, and only members of the church could vote. Those who qualified were a minority. At Plymouth after 23 years, the colony numbered 634 males, and of that number only 233 enjoyed the franchise. At New Haven one-tenth constituted church and state. The rest were called "inhabitants." Of them it was required that they should accept the rule of the religious oligarchy. They were not excluded from its ranks by any considerations of property or social prestige. If they could meet the religious test, they could qualify. Otherwise they must acquiesce or else not seek to dwell within the confines of New England. The measure of positive constraint employed was slight, because for the most part the inhabitants were persuaded of the rightness of the rule of the saints.

The polity was congregational. Wherever a group existed sufficiently large to form a fellowship by covenant, a congregation enjoying autonomy was established. Yet there was connectionalism. In the matter of ordination and dismissal the consent of neighboring churches was desired and sometimes adjudication was invited. Councils were called for specific purposes and might sit perhaps for several years until their commission was discharged. Ministers were ordained only for service in a particular congregation and for the duration of that service, not for life. John Cotton, while on shipboard, declined to baptize his own child on the ground that at that moment, not being in charge of a church, he was not an ordained minister. On resignation from a parish the minister became a layman, and on taking another parish he was again ordained.

Creeds were not emphasized but were taken for granted. The "Cambridge Platform" simply assumed subscription to the Westminster Confession. Common consent in this area obviated controversy, and therefore warded off rigidity. Creeds were never enforced narrowly but were used "for substance of doctrine." To say, however, that they were used only as testimonies and never as tests is going quite too far. If that had been true, by what token would the Unitarians have been rejected?

Anti-Romanism in Liturgy, Music, Architecture

The liturgy was extremely plain. Church music was confined to Psalm- and hymn-singing and without even the giving of pitch. Seldom did those who began on different notes end on the same. The Christian year was rejected. The Pilgrims deliberately worked on Christmas Day to show their contempt for Christ-mass, that is, the Roman Catholic mass, "the devil with the sting in his tail." Easter was likewise repudiated. (Harriet Beecher Stowe tells of a Puritan minister near Boston who married an Episcopalian wife from the metropolis. When she undertook to take two of the boys of the parish to Boston for the celebration of Easter, parents believed that she was taking them to see the "whore of the Apocalypse." "Who's she?" inquired one of the boys of the other, and the better informed replied, "She is the one who burned John Rogers.") Church architecture was defiantly anti-Roman. In Jonathan Edwards' church in Northampton the pulpit was set on the side in the middle of the nave with a door opposite, to get as far away as possible from the Catholic type.

Now what has happened to all this? Plainly the outward structure of the theocracy is gone. Church and state are separate. By various stages the holy commonwealth disintegrated. In time the strangers became restive under the rule of the saints—and more particularly the sons of the saints, who could not qualify as successors to their parents —and desired participation in the political and religious life of the community. One solution was to lower the requirements for membership in the church. Another was to convert the entire population that they might all qualify. This was the attempt of Jonathan Edwards in the first Great Awakening. What it did instead was to split the churches into the New Lights and the Old, and thereby weaken the hold of the theocracies.

In the meantime the colonies grew less rigorous in the exclusion of dissenters. In came Baptists, Quakers, Episcopalians, not to mention infidels, and they all made common cause to unseat the Congregationalists. In the early decades of the 19th century, section by section the union of church and state was abrogated. The separation was friendly, and the two institutions continued to support and influence each other. This is a part of the Puritan legacy. But formally they are distinct. At this point the Baptists have won.

The Book Speaks—Confusingly

As to polity, the most crucial change is the abandonment of the belief that polity can be determined out of the New Testament. Historical scholarship has demonstrated diversity on this score within the New Testament itself: in one place a charismatic ministry, in another the beginnings of a system of bishops and deacons; in one quarter the term "apostle" restricted to the Twelve and to Paul, in another a designation for any traveling evan-

gelist; and so on. Diversity, change, and growth in the direction of centralization mark the New Testament period.

The most noticeable change in congregational polity was the emergence in 1861 of a permanent national council. Much debate ensued and still continues as to its relation to the churches. The controversy is quite recent, however, because in early times the council was assumed to be the creature and the agent of the churches, brought into being by them and with authority to act on their behalf, though not to impose decisions without express consent.

The council was at one time definitely commissioned to explore and to consummate unions with other evangelical bodies. In 1918 the Presbyterians proposed a union of all evangelical denominations in the United States. In response a conference of such churches was called in 1920, and a plan of organic union was projected and then referred to the constituent churches. The national council of the Congregational body conducted a plebiscite and summarized the results as revealing "an unequivocal approval by our churches of the idea of some practicable form of union between denominations naturally competitive which will put an end as quickly as possible to the scandalous rivalry still discernible in our cities, in home missionary districts, and on foreign fields." Only one other denomination registered a similar approval and in consequence the plan never materialized. Yet one might plausibly argue that the council continued to operate under this mandate and was still so doing when in 1931 the union was effected between the Congregational and the Christian churches.

Merger Taken to Court

But when the merger with the Evangelical and Reformed Church was contested and taken to the courts, leaders of the Congregational Christian Churches sought to allay the fears of objectors that the autonomy of local churches would be jeopardized by pleading that the council was acting only for itself and was in fact an autonomous body. The judge then inquired whether the General Council could merge either with the Roman Catholic Church or with the Union of American Hebrew Congregations. The answer was that acting for itself the council could do so; the churches need not be consulted and would not be in any way affected. But the plan of union called for a merger of the churches. The judge therefore ruled with unimpeachable logic that, since according to the testimony of the witnesses the council could act only for itself, therefore it had no authority to carry through the plan of union.

This theory of the autonomy of the council is quite without support in previous theory, and Douglas Horton in his recent book *Congregationalism, A Study in Church Polity* says (page 32): "No council can remain Congregational Christian a moment after the Congregational Christian churches upon which it depends have withdrawn their recognition." That being the case, the council is definitely not autonomous.

Yet a distinction is drawn between a council consisting of instructed and of uninstructed delegates. The contention is that the General Council is not under specific instruction, and if, then, it makes a pronouncement it cannot pretend to be speaking for the churches but only for itself. There is validity in this point. Any representative body, if called upon for a quick decision precluding an appeal to the constituency, can declare only what it believes in a general way to be the mind of its members and should make plain that it is not registering a poll of opinion. In a matter of such consequence as a union with another body, however, delegates ought to be instructed, and no church should be included without its express consent. But if that consent is given and if the council is specifically commissioned to act on behalf of the local church, one cannot see how even the Steinbrink decision could be construed as interdicting a union. What would happen to property if the principles of the denomination were forsaken is another matter.

Deviations and the 'Connection'

Another historical change in the area of polity was of only temporary duration. Congregationalism in Connecticut was Presbyterian from 1708 to 1784. Some would hold that during these years Congregationalism was not Congregationalism. Plainly it was not congregational. Yet it was the church that received and transmitted Congregationalism from the earlier to the later time. Can one rightly say that during the span of deviation these churches had lost the connection? The same question might, of course, be raised in a doctrinal sphere. The Unitarian churches in Massachusetts claim to be the successors of the Pilgrims, while the Congregational churches contest the claim. What makes the Congregational plea dubious is that during the present century many occupants of Congregational pulpits have been unitarian in theology and have not been disowned. What then is essential to make a church Congregational? I do not mean to imply that there are no norms but only to indicate that they do not lend themselves readily to precise formulation.

When it comes to creeds, their content obviously has changed. We have passed from the Westminster Confession and the Savoy Declaration to the Burial Hill statement and the Kansas City statement of faith. Incidentally, there are those who make much of the point that no one of these statements was called a creed; but the same might be said of the greatest creeds of Christendom. Philip Schaff in his *Creeds of Christendom* speaks of the Apostolic *Symbol,* the Nicene *Symbol,* the Augsburg *Confession,* the Heidelberg *Catechism.* Surely we need not quibble over a word. We Congregationalists have had written statements of faith from the beginning down to 1931, when out of deference to the Christian Church we gave up the practice. If we should revert to a written statement through a union with the Evangelical and Reformed Church, we should merely be reviving the custom which prevailed throughout the longer part of our history.

Again, the point is emphasized that joining a Congregational church is not by subscription to a creed but by the taking of a covenant. True, but the covenant often contained a creed; witness the covenant of a church in Maine in 1772:

> We do, therefore, seriously and solemnly, and with one heart and hand, own and adore the only living and true God, the Lord Jehovah, the Father, Son and Holy Ghost, to be our God.
>
> We believe the Sacred Scriptures to be the Word of God, and the only perfect rule of our faith and practice.
>
> We own and confess ourselves sinners, and unworthy of God's

mercy; and we would penitently ask forgiveness of God, who alone can forgive sin.

We believe in Jesus Christ as the only Mediator between God and man, by whom alone we can obtain pardon and salvation, even eternal life.

What is this if it be not a creed?

The greatest change, perhaps, is in the manner in which creeds are understood. From the outset there was no rigidity of interpretation, and the common formula was "for substance of doctrine." Horace Bushnell went further when he said that he regarded creeds as symbols which defy precise formulation. He would subscribe to a creed only if he could do so to several at the same time, thereby making it plain that he did not adhere to any one in a narrow fashion. Egbert Smyth went still further when he announced boldly that creeds are only tentative and are in need of constant revision.

In liturgy the changes are glaring. Christmas came back in the 1850s. In the same period music and organs began to invade the churches. As late as 1771 Ezra Stiles at Yale reported with consternation that an organ taken from a concert hall in Boston and formerly used to promote "festivity, merriment, effeminacy, luxury and midnight reveling" had been transferred to an Episcopal church in Providence. But in 1852 Horace Bushnell gave a superb address on religious music before the Beethoven Society at Yale. Even Lent has come back, though the observance of Good Friday at the Yale Divinity School dates back only three years. In architecture the pulpit is very frequently displaced by the altar.

What then is essential Congregationalism? The union of church and state is gone. Coercion for religion is gone. Polity has shifted. Creeds have changed. Ritualism has invaded and sacramentalism also. Are we still the church of our fathers? Since we have already changed so much and still believe that we are Congregationalists, how much farther can we change without deviating from our genuine pattern?

Is Autonomy Sacrosanct?

Such queries are to be addressed not simply to civil courts but to ourselves. We must inquire what is our essence. Some would answer that it is to be found in the autonomy of local congregations. But just what is sacrosanct about autonomy? And why did our fathers consider it to be important? Some today say that the autonomy of the local church is derived from the New Testament doctrine that all men are equal in the eyes of God. But is that the New Testament doctrine? The New Testament says indeed that God is no respecter of persons—that is to say, he has no regard for human distinctions—but it does not say all men are equal, for in that case what of the doctrine of predestination? Neither does the New Testament abrogate ranks within civil society or within the church. In the congregation there are those who are counted pillars. And if the teaching of the New Testament did imply an absolute equality of all men in the eyes of God would not the inference be the autonomy of every individual rather than of the congregation?

I would venture to suggest that the valid core of this notion of congregational autonomy lies in two points. The first is lay participation in the life of the church. This requires that the congregation not only be in charge of its own affairs but also that it be relatively small. William Ames held that the congregation should not be allowed to grow beyond the point where all the members could commune together at the same time. One might add that it should not be suffered to reach the point where the hen can no longer gather the chickens under her wings—that is to say, the minister no longer give personal attention to his flock. Local exigencies may require the violation of these principles, but at any rate that is the ideal.

The other point is that majorities should not ride roughshod over minorities. This means not merely that the wishes of congregations should not be flouted, but that within the congregation the dissenter should be treated with respect and consideration. By the same token, minorities should not wantonly impede the will of majorities. And on many an issue personal predilections should be yielded for the sake of harmony.

Deepest Root of Social Gospel

There are several other persistent notes in Congregationalism which appear to me to be even more important than polity. One is the concept of the holy commonwealth, the divine society, to be striven for here on earth. This is the deepest root of the social gospel. It explains why Congregationalists at one time favored the union of church and state and have always encouraged a friendly collaboration. It may also explain why Congregationalists have actually had more success in unions with Presbyterians, Methodists and Episcopalians than with bodies of congregational polity such as the Baptists.

Another note is breadth of spirit and a readiness to treat many matters as nonessential and therefore open to variety. Congregationalists will practice either infant baptism or adult baptism provided that in each case the rite be infused with a proper meaning and that a preference be not invested with an exclusive claim.

Finally we may do well to realize that the conflict at present going on within Congregationalism is only a part of a conflict which is rending our entire culture; namely, the conflict between the claims of centralization and individualism. An interesting example of it occurred when a proposal was introduced in the United Nations for a reform of the calendar. The business interests were in favor of a plan whereby every month would have the same number of days and every day would fall on the same date in every year. This was to be achieved by having the year end on a Sunday and commence on a Sunday. Thus two Sundays would fall together with no intervening week.

To this the orthodox Christians objected that thereby the days would be eliminated in which God created the world; the orthodox Jews that a Sabbath would be gone; the orthodox Mohammedans that a sacred Friday would be eliminated. The Dutch complained of the loss of the queen's birthday and the French protested that such standardization would take the poetry out of life. Here, then, were religion, patriotism and poetry resisting the uniformity demanded by business.

Much of the emotional fervor of those who resisted the merger with the Evangelical and Reformed Church was derived from the fear that any centralization was but the first step down the road to totalitarianism. Fears of totalitarianism are only too well grounded, and one of the

greatest problems of our time is to find a way, as the centralization demanded by world expansion goes on, to conserve that freedom which enables men to breathe and move and live. Yet to suppose that a union with the E. and R. Church would be a step toward totalitarianism is most unconvincing to those who are personally acquainted with the leaders of that denomination. And one who like myself labors in a theological seminary comprising some 30 denominations feels that the temper of them all, whatever their polity, is opposed to every Leviathan that would stifle the freedom of man. We are making too much of the diversities remaining within our Protestantism, because as a matter of fact, whatever our denomination, our version of Christianity and our outlook set us over against the totalitarian tendencies of Catholicism and secularism alike in our age.

Peace with the Earth

By Monroe Bush

MAN MUST make peace with the earth. For the strength of the earth has limits which are already visible. The approach to these limits compels man to search for a new ecological balance between the needs of the race and the capacity of the earth to fulfill those needs. So fundamental is this balance to life itself that nothing less than the greatest spiritual powers and insights can provide the guidance for its achievement.

Of the approximately 2½ billion inhabitants of our little planet, 1 billion suffer from severe malnutrition which, for many millions, borders on starvation. It is not far from the truth to say that every third man, woman and child in the world is a victim of hunger. We cannot resort to the old plea that the problem is primarily one of distribution; the fact is simply that not enough food is being produced today to feed the world's people. Nor is the situation improving. Fairfield Osborn, the noted conservationist, reports that since 1934-38 the world's agricultural productivity has increased 9 per cent while the human population has increased 12 per cent.

I

The strength of the earth—its capacity to furnish food, tractable materials and energy—appeared inexhaustible in the days when Magellan's ships spent three years circumnavigating the globe. And three centuries later, when the American pioneers drove the first wagon trains westward across the Great Meadow, it still seemed inexhaustible. That was a reasonable assumption. The world of the Portuguese globe-girdlers numbered roughly 450 million souls. Three hundred years after that, in the early 19th century, it numbered a little over a billion—not at all an alarming figure. But within another 100 years, by 1940, the population had doubled, reaching 2 billion plus. It continues to climb at an annual rate in excess of 1 per cent (25 million people). The daily increase is roughly 70,000. "It is . . . startling," observes the famed geographer L. Dudley Stamp, "when one remembers at breakfast time that there are 70,000 more mouths in the world to be fed than there were on the previous morning."

What is more than startling—what is positively alarming—is the fact that there were 52 million square miles of land-surface in the 16th century, 52 million squares miles in the 19th century, and 52 million square miles in 1950. The land-surface factor remains constant. What will the world be like in 2050 if the population has doubled once again?

In this year of 1954, the resources of this land area are potentially capable of feeding the world's population by means of conventional agriculture. However, man's failure to utilize these resources, or even come close to doing so, is evident not only in the agriculturalist's statistics but in a far more persuasive sign: the emaciated bodies of 1 billion human beings. In the light of this productive failure, the prospect that the planet's population will double again in three generations is not attractive.

II

One of the causes of failure, compounded in recent years, is the critical depletion of the earth's soil. A man-induced combination of erosion and exhaustion has destroyed, often beyond hope of reclamation, a large portion of that precious four- to twelve-inch layer of topsoil which sustains all land-bound life.

Within the last 300 years the United States alone has lost approximately 20 per cent of her good fertile land. Erosion destroys an additional 500,000 acres annually. From the exhausted soil of the New England hillsides to the silt-laden Mississippi, from overgrazed range lands in the west to the cotton-mined clay of Georgia, there is all about us the ugly picture of a ravished earth.

The same devastating results of exploiting the topsoil are to be seen in China and in Patagonia; in Africa's millions of burned-over, leached acres; in the wind-eroded nakedness of Australia's Murray-Darling basin; in the deforested hillsides of Mexico; in the bleak deserts in the Near and Middle East, where civilization first flourished amid lush abundance. Almost everywhere the scorched earth bears witness to man's sins against his natural environment, to his tragic shortsightedness in dealing with the land God gave him for his heritage.

Opposite this picture of agricultural prostitution, on the reverse of the ecological coin, is the alarming increase in population. Neither horn of this dilemma can be managed alone. If the human race is to live at peace with the earth, there must be enough food for all the people and no more people than there is food to support. Here is man's new and impelling challenge: to balance the equation of population vs. food productivity.

Already the agronomists and the demographers, the

geneticists and the pedologists, the economists and the geographers, are conscientiously at work to achieve this delicate balance that is so essential to survival. "Hope of success," says H. A. Spoehr, the authority on plant chemistry, "seems to lie in the direction of concerted evolutionary effort along a wide front, through the critical cooperation of many disciplines."

III

Food for the world's hungry is likely to come from varied kinds of research. One such area, for instance, is chemical agriculture. This is no mere streamlined version of the old arsenical, lime-sulphur, nicotine-spray technique. It is a wholly new organic chemistry which by synthesis creates startlingly potent agricultural "influencers." Fertilizers, insecticides, fungicides, leaf removers, bloom inhibitors, weed killers and a host of other agents are capable of fulfilling, at least in theory, the prophecy of the President's Materials Policy Commission that United States agricultural production can be doubled by 1975. (Long before that happens, and even now, we must learn to distribute our surpluses to the world's hungry. But that is another story.)

The proper development of the intertropical regions is another project in which research offers great hope. Virtually anything a man might choose to cultivate can be grown in some section of this area. Moreover, there is no rest period for plant life in these regions; vegetation grows rapidly and constantly. Yet little is known of the actual agricultural techniques which will work best there. Time and again, as when Great Britain launched her huge and ill-fated peanut project in Tanganyika, the importation of temperate-region agriculture to the intertropical lands has ended in economic disaster. Perhaps development of food-producing crops unrecognized at present, increased cultivation of nutritious tree crops, and synthetic utilization of the vast tropical rain-forests for cellulose-base foods hold greatest promise in this singularly undeveloped part of the world.

Third, exciting research is going forward in the use of marine resources on a far greater scale than at present. Estimates indicate that newly discovered fishing beds could provide at least a 25 per cent increase in the world's annual catch. Even more significant explorations, however, are concerned with the seemingly inexhaustible plankton of the seven seas and the industrial cultivation of protein-rich algae.

Plankton cannot yet be harvested usefully—only the whales possess the secret of this skill—and extensive culinary research will be necessary to derive a palatable form once it is commercially available. The alga Chlorella, on the other hand, has recently been cultivated in a pilot project and is technically harvestable at the approximate annual rate of 17½ tons per industrial acre. It may well be the answer to the food problem of those congested areas which lack both the soil for sufficient food production and the dollars for its purchase from the reserves of the several nations whose present production outstrips consumption.

The advance of science in these and many comparable areas demands ecological decisions which science of itself should not be asked to make. Unless the final criterion is to be, by default, a sort of statistical expediency, the religious and ethical, the aesthetic and philosophic realities of the race must be brought into focus on this problem of survival.

IV

Here is an unparalleled challenge to Christianity: not to confuse the problem further by an invasion of "religious specialists," but to ponder the moral and spiritual realities that can give cohesive purpose to the entire great concern, and maintain life's proper proportions while doing so. Humility, tolerance, the Christ-idea of human dignity, an awareness of God's proprietorship of the earth—these concepts must be reinterpreted in terms of ecological statesmanship. Only thus will that climate of truth be created in which the issues of ecology can be properly and permanently resolved.

One such issue, for example, is raised by the contribution of modern public health service to a people *before* the means are at hand to feed the multitudes which result from decreased infant mortality and increased longevity.

A second closely related problem is birth control. Unless the world's population is to get entirely out of hand, as it threatens to do within the next 50 years, one of three things must come to pass: famines, wars, or control of the number of human births. Famine that counts its harvest in tens of millions of lives would be the inevitable result of a do-nothing attitude on the part of the world toward its exploding reproduction rate. International and civil wars of incredible magnitude would be the certain consequence of a purely political effort to find a solution. On the other hand, birth control appears to offer a remedy that would be both effective and gentle. Yet technical difficulties and the objections of many religious groups make it no easy prescription.

A third insistent ecological issue is pointed out by H. E. Lobstein, writing in the journal the *Land*: "Perhaps we are paying too much attention to the external enemy, the attacking virus, fungus, etc., and not enough to the internal enemy, the lack of stamina in our soils, plants and man." Who is to balance these approaches? How shall it be determined when science must redirect its attention to some new problem such as this matter of inner stamina?

V

Here, briefly cited, are but three of many pressing issues. The cause and significance of each may appear to be somewhat independent of the others. Yet far from being unrelated, they are all firmly bound by a common thread: the problem of effecting a balance in man's relationship to God's earth. Primarily this is a spiritual problem. It demands the use of our highest spiritual resources.

This is not to suggest that religious organizations try to take over or interfere with the indispensable work of science. Science must be left free to follow its chains of inquiry wherever these may lead. Yet this work is not carried on in a cultural vacuum. It derives its significance and its strategic pattern from the entire human society. What is essential, therefore, is that man's spiritual resources be brought to bear on the development within society of a climate of truth in which ecological science will easily and naturally contribute to the fullest possible life for the greatest number of people.

BOOKS

Room for Diversity

THE PROTESTANT CREDO. *Edited by Vergilius Ferm. Philosophical Library, $5.00.*

EVERY author or compiler of a book which, in its title, appears to profess that it states *the* Protestant faith with any degree of elaboration must start with the realization that such a title invites misunderstanding. Protestants do have positive beliefs, and they hold in common enough convictions and attitudes to warrant the use of a single term to designate them as a class; but within that class there is a vast amount of diversity. Dr. Ferm knows this and states it clearly in his preface. Regardless of the title, no reader can get through the first three pages without understanding that the permissible diversity of doctrine among Protestants is fully recognized.

The book as a whole, however, does not seem to fulfill the purpose set forth in the editorial preface. It was designed to set forth the "essentials" of Protestant faith. The contributors were asked to organize their respective essays about such questions as these:

> With a Protestant layman in mind, what makes a person a Protestant other than being born one? What ideas are basic to Protestantism? What, for example, may be affirmed about God, the church, the sacraments, Jesus Christ, the Scriptures, attitude toward others of other faith-persuasions, efforts toward unity, the good life *(summum bonum)*, life after death, prayer, evil, sin, salvation, grace, the Divine concern, the Kingdom of God, the ministry and the laymen, social implications of the faith, questions of organization or polity? Leaving dissonances in the background, what may be said to constitute basic agreements and the common direction among Protestants?

Now there are four interrogative sentences in that quoted paragraph. The two short ones at the beginning and the one short one at the end reiterate the suggestion that the main theme should be the basic agreements among Protestants, the essential attitudes and beliefs by virtue of which they *are* Protestants and without which they would not come within that category. The other question—the long one in the middle—specifies about twenty topics in regard to which ("for example") the basic and distinctively Protestant ideas are to be sought. It would be difficult to get very far with the exploration of these important themes while "leaving dissonances in the background." The book is probably much more interesting and thought-provoking than it would have been if its authors had confined themselves to the agreements of Protestants.

The book is a symposium the ten contributors to which are all well known scholars and writers. There is not a name on the list that is not known to readers who have a reasonable degree of familiarity with recent and current religious literature. The authors who come nearest to giving a comprehensive view of the fundamentals of the middle-of-the-road Protestant position are Gaius Glenn Atkins, Bishop F. J. McConnell and John T. McNeill. The first two of these deliver their message in terms which intelligent laymen can easily grasp, and thus conform to the editor's expectation that the book would speak directly to the condition of "Mr. Brown and Mrs. Johnson and young John Doe, intelligent Protestants who sit in church pews, it may not be regularly." McNeill, scholarly and thoughtful as always, digs deeper and comes up with valuable insights which may perhaps require some further interpretation for the theologically untutored. John C. Bennett and F. W. Buckler, both holding positions well within the limits of the historic Protestant tradition, focus their attention upon somewhat specialized themes: "A Protestant Conception of Religious Authority" and "An Anthropological Approach to the Origins of Protestantism." The latter (Buckler's) is a highly original contribution which issues in a warning against attempting the impossible in the ecumenical movement, and which will repay thoughtful study by those who have sufficient resources in historical scholarship to enable them to examine it critically.

Conrad H. Moehlman and Morton S. Enslin write from the standpoint of the unintimidated (Enslin says "unregenerate") liberal, meaning by that term exactly what it means to those who now say that "liberalism is dead" and refuse to mourn for its demise. Both declare that the obsequies of liberalism are premature and affirm it as a living and growing faith. This reviewer feels quite at home with these two. In any case, their view deserves representation in any book which undertakes to tell what Protestants believe. However, it is certainly not among the "basic agreements" of all Protestants. The most that can be claimed, from that point of view, is that it is true, and that it is implicit in the Protestant movement even though it took a long time for Protestants to find that out and most of them do not know it yet.

The contributors of the last three chapters, Henry N. Wieman, Floyd H. Ross and Vergilius Ferm, range far out beyond the limits of liberal Protestantism as that term has been generally understood. It is an elastic term, and I do not dispute their right to stretch it as far as they do. Ferm seems to have his doubts about that, for he entitles his concluding chapter "Beyond Protestantism." Wieman has no such doubt, for he calls his chapter "The Promise of Protestantism." His definition of God as identical with "creative communication" going on among men—a concept already familiar to most students of theology but not generally accepted—is expounded succinctly and is made the basis for the emancipation and reconstruction of religious thought in which alone, according to Wieman, Protestantism can have a vital future. He says: "The one asset Protestantism has is its capacity to undergo intensive self-criticism, to conduct intensive religious inquiry, and to undergo revolutionary transformation enabling it to provide the kind of guidance that modern man must have . . ." Ross holds that the basic weakness of orthodox Christianity, including historic Protestantism, is its stubborn insistence on the uniqueness of the Christian religion among the religions of the world and on the finality of Jesus Christ as the Way, the Truth and the Life. He has previously expressed this view, more at length and with fuller supporting argument, in his book, *Addressed to Christians.* Protestantism, he says, will "come of age" if it can learn that Christianity is only one of many ways by which man may make contact with the divine and that the only important elements in any religion are those which are found in all the great religions.

This carries us pretty far from the starting point, which seems to have been to produce a book that would state the "basic agreements and the common direction among Protestants." Though these ten essays scarcely realize that intent, they present a rich variety of material from scholarly liberal thinkers ("liberal but not radical," the editor says; I wonder how liberal a liberal has to be to be radical) and they exhibit one basic characteristic of Protestantism—its diversity and inclusiveness.

W. E. GARRISON.

Books in Brief

A CRITICAL STUDY OF CALVIN'S CONCEPT OF FAITH. *By Walter E. Stuermann. University of Tulsa, Tulsa, Okla., $4.00.* No more will be attempted in this note than to inform those readers who are interested in the theme that such a book exists and is worthy of their consideration. It is distinguished from some (probably most) studies of Calvin's theology by its relatively strong emphasis upon the relation of faith to the Christian life in the great reformer's thought. Roughly half of the nearly 400 pages are devoted to discussion of the nature and objects of faith, the other half to its consequences and corollaries in justification, repentance, Christian liberty, prayer, the church, the sacraments, and Christian living in this life in the light of the Christian hope.

THE KNOWLEDGE OF GOD IN CALVIN'S THEOLOGY. *By Edward A. Dowey, Jr. Columbia University Press, $3.75.* Another doctoral thesis (this from the University of Zurich) that merits attention from students of Calvin, and in view of the large Calvinistic factor in contemporary theological thought that is a wider category than it would have been a generation ago. The total problem concerning man's knowledge of God breaks into two parts, one having to do with God as Creator, the other with God as Redeemer. The author says that

much confusion in the interpretation of Calvin, and also in defining the value and limits of "natural theology," has resulted from failure to observe this distinction and to discriminate between the knowledge of God that can be derived from the contemplation of his created works and the kind that comes only through revelation. This is a mature study based directly on Calvin's writings but showing also a good knowledge of the secondary sources.

CHURCH AND STATE, A GUIDE TO STUDY AND DISCUSSION. *By Claud D. Nelson. Department of Publication, National Council of Churches, 120 E. 23rd St., New York, 60 cents.* Of this 40-page brochure I will say only this: Buy it, read it and study it. So small a book cannot give all the details that are important, but it outlines the field clearly, gives salient facts succinctly, and states the arguments fairly. It is an admirable guide for study by classes or other groups.

REBIRTH AND DESTINY OF ISRAEL. *By David Ben Gurion. Philosophical Library, $10.00.* The very recent retirement of Ben-Gurion from the office of prime minister of Israel gives remarkable timeliness to the publication of this collection of his public papers and addresses. With the exception of two (from 1915 and 1917), they cover the period from 1931 to 1952, and the greater part are from 1948 and later. If these papers do not constitute a history of Zionism and the modern state of Israel (from the Jewish standpoint, of course), they are documents from which such a history could be written. Originally written or spoken in Hebrew, they have been translated and edited under the supervision of Mordekhai Nurock, minister of Israel in Australia. We are told that Ben-Gurion's Hebrew style is extraordinarily brilliant and eloquent. The translation reflects these qualities and conveys an impression of the author's clear thinking, political sagacity and moral earnestness in regard to the task to which he had devoted himself.

W.E.G.

CORRESPONDENCE

Church Architecture

SIR: Permit me to introduce myself as the executive director of the Bureau of Church Building of the National Council of Churches of Christ. I succeeded the late E. M. Conover about a year ago. Your editorial "The New Look in Church Architecture" (Jan. 27) says that, at the recent Knoxville conference on church architecture, Mr. Conover's successor as chairman of the N.C.C. committee on church architecture took a crack at "regurgitated Gothic of the 17th century." Please permit me as Dr. Conover's successor to point out that I am not the chairman of the N.C.C. committee on church architecture. The chairman of the committee is Ralph S. Weiler of Philadelphia, who was not present at the conference due to illness. Furthermore, the statement attributed to me was made by an architect.

You undoubtedly provide plenty of encouragement to the pulpiteer who is persuaded that worship in the church revolves around him and him alone. The trend in Protestantism today is not to lay less emphasis on the importance of good preaching, but so to design the building that the preacher, the choir, the architecture and the congregation are oriented in thinking and attitude toward some honest and simple focal point indicative of the reality and presence of God. If your correspondent had kept his ear closer to the actual happenings, he would have discovered a deep concern among practicing architects and those who teach in our schools of architecture for an adequate religious insight as part of the designing architect's equipment.

Contemporary architecture need not be feared if we see to it that the young architect has at least some comprehension of what a church building seeks to embody and express. The real problem is the mind and spirit of the architect. Likewise, our Protestant seminaries need to orient the minds of their theological students in matters of good taste and good architecture. In my humble judgment, we will get a great new ecclesiastical architecture when we bring to the technical skills of our schools and seminaries a profound and creative faith.

C. HARRY ATKINSON.

National Council of Churches,
New York, N. Y.

SIR: "American church architecture is undergoing a revolution," but I cannot be as enthused about it as you seem to be in the Jan. 27 issue. To be sure, churches need not be Gothic or Georgian, which you regard as both outdated and inadequate. At the same time, they must be worshipful and inspiring, and it is difficult to be inspired by a "sanctuary" that looks more like a cheese box. Incidentally, when did a reasonable respect for tradition become tantamount to a species of insanity—in church architecture or in anything else for that matter?

ALLEN RAYMER REESOR.

Bidwell Memorial Presbyterian Church,
Chico, Calif.

Wise Giving

SIR: The admirable editorial "How to Give Wisely" in your issue of Jan. 6 is directed to the individual, as it should be, who is living in a metropolitan area. The problem of the giver of smallish amounts in a city of less than metropolitan status seems to me, who has lived in both, to be quite different.

My problem is how to distinguish between the good and the better objects of giving. Most of the organizations which come to my attention quite obviously deserve support under the criteria outlined in your editorial. The organizations which appeal to me are those near by with whose objectives I am in sympathy—the church, the community chest, and a very few others which are my substitute for doing what I am unable to do. The bulk of one's gifts might wisely go into these.

But doing one's duty in giving surely does get monotonous and there may be still a small amount to be given to objects at longer range where the element of sentiment has a chance to play; for example, the restoration of Westminster Abbey and the Crusade for Freedom.

By all means let in the light on every organization; but this is an expert's job and the small giver has to trust someone to do this job well.

EDWARD C. JENKINS.

Palo Alto, Calif.

That Half-Baked Proposal

SIR: Wait a minute! If we give yea and amen to such as Elton Trueblood who contend with sense and vigor for a valid church membership (which really means regeneration), why is it such a camel for you to swallow when the President suggests "unstating" a Communist? ("A Half-Baked Proposal," Jan. 27.) The fewness of the Communists doesn't mean a thing. They have their disguises and their Trojan horses, so get the blinkers off your own eyes. It vexes me no end to see an allopathic periodical like the good old Christian Century turn so darn homeopathic at times. It's good Stoicism to let a fox gnaw out your stomach without so much as a grunt, but it's downright damned foolishness. Eh wot? Think of the cracking whip once in a while. Jesus used it once, better than a Texan with a bull whip. Yours for better bouncers,

ERIC A. OESTERLE.

Creston Avenue Baptist Church,
New York, N. Y.

SIR: I found myself in wholehearted agreement with your Jan. 27 editorial "A Half-Baked Proposal"—that is, until I reached the last paragraph. There you say that the President's proposal to deprive unloyal citizens of their citizenship is an effort to exploit the Communist issue for political advantage, or else the President honestly believes it to be in the public interest.

The first possibility you consider "less plausible," though why, you do not say. One suspects that it is because of your covert assumption that Ike is above the worldly temptations to which us other mortals are

subject. You accept the second possibility, but say that this shows "only" that Ike was badly advised by his attorney general. Thus Ike is protected and his shining reputation is preserved.

I accept this latter possibility myself, but recognize that it illustrates again Ike's failure to grasp political realities. And I know also that even a "good" man who is pliable in the hands of "bad" men is dangerous for our country, particularly when he occupies the presidency. Regarding other situations, would not The Christian Century have pointed out these implications?

I respect your privilege to hold a bias; yea, I have my own. Anyway, I thought the editors would be interested in knowing that their treatment of Ike appears to one in the hinterlands like special pleading.

George Small.

Trinity Methodist Church,
Plainview, Tex.

SIR: I just read your editorial "A Half-Baked Proposal" (Jan. 27). You run true to form. I have read most issues of your pro-communist magazine for the last 18 years. You always denounce any move to curtail the Communists and uphold every communist front organization. Why don't you change the name of your magazine? There is nothing Christian about it but the name. Russell G. Beckett.

Medina, Ohio.

Social Service in India

SIR: In the Dec. 2 issue of the Century you expressed an attitude which is so alarming that I hope I have misunderstood it. In the editorial concerning the position of the Indian government toward foreign missionaries you write: "What, after all, is the purpose of the social service if not to commend Christianity to the favorable consideration of the Indian people?"

I speak only for myself as one missionary, but I must express fundamental disagreement with your statement, which as it stands is disturbing and damaging. Christianity may or may not be commended by social service, but social service is *commanded* by Christianity. The motive of a Christian's social service anywhere should be that "if God so loved us, we also ought to love one another," and that we should "not love in word or speech but in deed and in truth" (I John 4:11; 3:18). Jesus said, "He who believes in me will also do the works that I do." Those works included healing the sick, feeding the hungry and other acts which constitute what we now call "social service."

The purpose of a hospital is to heal and make whole, of a school to give knowledge and help develop personality, of agricultural extension to help the farmer produce more and better crops that he may feed his family. If, in the course of this work, the patient or student or farmer is attracted to Christianity because of the love in deed that he has witnessed, let us praise God. But what, after all, is the infamous "rice Christianity" if not social service to commend Christianity to the man with an empty stomach? It is precisely at this point where Mahatma Gandhi and many less fair Hindu thinkers most justly criticized the Christian enterprise in India.

Perhaps the purpose of most Christian social service in India has been to influence favorably the Indian people. Perhaps that is why the Indian people have accepted the services, commented on what nice (and rich) people these Christians are, and gone on in their Hinduism or Islam. They have taken the bait while staying clear of the hook. Edward M. Berckman.

Lucknow Christian College,
Lucknow, U.P., India.

Local Protestant Strategy

SIR: It was a genuine delight to read "Needed: A Local Protestant Strategy" (Jan. 27) by my fine neighbor and good friend and colleague, the Rev. John Schaefer. His analysis of the situation in Elgin is highly accurate, many of his conclusions are incontrovertible, and some of his insights are penetrating. But I can't help wondering about his prescription for curing the situation here in Elgin, and presumably in other localities.

The question that looms large to me is: Would such a union as the "United Church of Christ" he advocates be from weakness rather than strength? I believe one of the basic problems of Protestantism is how to get and keep intelligent and well educated people in the churches. It seems to me that one of the very fundamental necessities before planning a United Church of Christ —which by no stretch of the imagination would be united but might well become just another denomination—is appraisal in objective fashion of the very assumptions and premises of the creeds and dogmas of the churches, done in the light of modern knowledge. Instead of seeking to make the ancient theologies, dogmas and philosophical presuppositions palatable, the conflict between these and modern knowledge might be resolved by developing a faith content that harmonizes with the latter. After all, religion is a continually developing rather than a static thing. Let these things be done and perhaps the better educated and more intelligent people will give the churches heartier support. But whether or not they do, I am convinced these things should be done.

If I may suggest a further strategy for the churches, it is that ways and means be worked out to ascertain what people expect from churches, what needs they feel they have to be met, what kind of programs they want. Then let the churches meet these needs, if at all possible.

I think time is running out for the traditional church programs as well as the traditional dogmas, theology and philosophy. This is the atomic age. The world has shriveled to a neighborhood. No longer will any form of partialism do. No longer will ancient good made uncouth by time do. If ever there was a need, yes, and a yearning, for religion the time is now. But it has to be honest religion. And honest religion has to take into account truth, the truth made known in our day. Until this is recognized and constructive efforts are made to come to grips with the hard problems involved, no Protestant strategy such as Mr. Schaefer proposes can hope to do better than hold back the day of reckoning for a while. But even so, that day will come!

Albert F. Harkins.

First Universalist Society,
Elgin, Ill.

SIR: I appreciated the article by John F. Schaefer concerning the necessity for churches to unite in a total Protestant strategy for a community. The present trends as indicated in Elgin, Ill., are true of other communities. However, I am afraid that the effort to establish a united church of Christ to which all churches could belong would be self-defeating. Organizational unity can never take the place of a fellowship of interest and cooperation. Ideally the united church of Christ would be best possibly for concerted action, but it seems to me that to work within the confines of a council of churches would be best.

A council of churches is not an agency of the churches set up to do a few jobs in social action, pastoral work or religious education. The council of churches is the churches working together in their effort to serve the cause of Christ in a community. If the fellowship becomes strong enough and denominational programs are coordinated on a national level a total Protestant strategy can be evolved.

William B. Cate,
Executive Secretary.

Interchurch Council of Greater New Bedford,
New Bedford, Mass.

SIR: Why should Dr. Schaefer (Jan. 27) complain because only 80 per cent of Elgin's population is Protestant? Especially when no more striking evidence for Catholic gain is given than the construction of a couple of schools and hedging into the community chest? My soul! he should be thankful for the splendid results achieved by a Protestant competitive clergy that has kept close to its knitting!

I am cognizant of and too painfully familiar with all the nastiness of denominational competitiveness—its overlapping of function, its cross-purposiveness, wasted effort. I know what it does in its most pernicious forms to our older men, the ulcers, hypertension, neurasthenia that result because the physical body can't take the emotional pressure from yapping laymen who would have been content had it not been for the presumed prosperity of the competitor.

But I do not honestly and truthfully believe that you can argue that overchurching or lack of a united effort has hurt the cause

of Protestantism in Elgin or anywhere else. It is still the proverbial wolf at the door which makes the minister get out and beat the bushes. And only beating the bushes with shoe-leather builds churches.

C. O. BASINGER.

First Congregational Church,
Keokuk, Iowa.

SIR: The point of view expressed in the article "Needed: A Local Protestant Strategy," by John F. Schaefer, is to be commended to all who influence denominational and community strategy for the churches in the U.S.A. Speaking as a member of his communion, I feel that Mr. Schaefer's proposals to meet the spiritual needs of the Elgin community place him "front and center" as a prophetic voice. May the day hasten when such community appraisals are no longer a "voice crying in the wilderness." HAROLD O. MASSIE.

E.U.B. Church,
Gibbon, Neb.

SIR: John F. Schaefer's article is very timely. This condition exists in cities other than the one he writes about. This same condition exists in our city. The churches and the denominations are all so interested in their own local programs that it is hard to get complete cooperation from them. Comity among the various churches does not exist, each denomination building where it can and when it can.

I am of the opinion that the Protestant denominations are very complacent about cooperating one with another. If they would only realize that what is good for one church would be good for all and try working together with a unity of thought and sharing with one another their experiences, this would help all concerned. If we do not care who gets the credit, but are concerned with the good we can do to help promote the Kingdom of God, we will then make the right kind of progress. We must not be too complacent for complacent Christianity cultivates communism.

GEORGE W. WADE.

Oklahoma City, Okla.

Bloodmobile Brothers

SIR: This past week I experienced something which I would like to share with the readers of The Christian Century. Here in the black belt section of Alabama I saw segregation abolishd in a most congenial fashion.

It all happened when the American Red Cross Bloodmobile unit came to our town. When I entered the building which was being used by the Red Cross, I was amazed to see no separate lines for Negroes and whites. I sat in a chair close by several Negroes to have my temperature read and then stood in a line of white and colored people to get my blood pressure checked. The nurse who took a sample of my blood had just finished doing the same for a young Negro man. When I was ushered into the section of the building where they actually were taking the blood, I lay on a cot that was directly next to one on which a Negro lay giving his blood for the same purpose that I was giving mine. After I arose I was shown a room where refreshments were being served. Both white and colored individuals were eating in this room.

In all of this experience I saw no hesitancy on the part of anyone. I witnessed no one coming in and then leaving when it was evident that no segregation was being observed. To anyone not familiar with the segregation principles of the south, my getting elated over something like this may seem strange.

Our governor and legislators may do a lot of bickering and sidestepping in regard to the racial situation, but I am convinced that when you examine the grass-root opinions of many of the people of the south a different story will be uncovered.

DAVID C. ROGERS.

Eutaw Christian Church,
Eutaw, Ala.

Nine-Tenths Submerged

SIR: Congratulations to The Christian Century for a correct rendering by one of its writers of the analogy of the iceberg—"nine-tenths of an iceberg is never seen" ("U. N.—Snare or Shield?" Dec. 16, 1953). The learned speakers and writers with whom this is a favorite analogy usually have the iceberg two-thirds or three-fourths submerged. Of the innumerable times I have read and heard it in recent years this is the first time the physical phenomenon has been correctly stated.

ELOISE BRADSHAW.

Canadian School of Missions,
Toronto, Ont.

Baptist Students Protest

SIR: Congratulations and thanks are due to you for your fine editorial "Baptists Warned to Hold to Center" (Jan. 20). However, one matter mentioned in this editorial needs clarification. We quote: "Apparently nobody criticized the student organization for surrendering so abjectly to an unjustified attack on an able and upright American churchman." As a matter of fact, at the second session of the state Baptist student union convention at Winston-Salem, N. C., on Nov. 7, 1953, the words of Dr. Ferré which had been quoted out of context were read in their actual setting. The convention then requested, formulated and passed the following resolution:

> We the Baptist Students of North Carolina in convention:
>
> 1. Wish to express regret at the embarrassment caused all parties concerned by the late cancellation of the appearance of Dr. Nels Ferré on the program of this convention, and to express appreciation to him for his genuine Christian spirit in response.
>
> 2. Being members of Baptist churches which support the whole program of the Baptist state convention of North Carolina, believing one of the fundamental tenets of the Baptist belief to be freedom of individual conscience and the guidance of the Holy Spirit, and asserting any violation of this principle to be a direct repudiation of Baptist belief, request the assurance of our right to exercise this freedom in the future.

These facts are supported by tape recordings which were made by the University of North Carolina Baptist student union of the convention proceedings. This resolution unfortunately was not made public, but rather was to have been released only to Dr. Ferré, to Dr. M. A. Huggins, executive secretary of the North Carolina Baptist state convention, and to Mr. D. M. Branch, president of the North Carolina Baptist state convention.

With the release of these actions on the part of the students in convention, we trust that the matter mentioned above will be sufficiently clarified. DOWD DAVIS,
LEWIS PHILLIPS,
KEN SANFORD.

Chapel Hill, N. C.

Hands Shown

SIR: In your issue of Jan. 20, the first editorial, headed "Our Arabian Ally Shows His Hand," is a very forceful utterance, in which you certainly also show your hand. Apparently behind it lies a concept expressed in what you say about what can be tolerated "in a United Nations world." Let us never forget that this is still God's world, and that the plans he formulated long ago will all be carried out, no matter what the United Nations may plan or The Christian Century proclaim. As for Israel, the people God chose centuries ago, to carry out his purposes in the world, it has a long record of disobedience to God's wishes and has been suffering the punishments he warned them would come to them. God is still tolerating war, at least as an instrument of vengeance on those who disobey him.

EDWARD V. RUSKIN.

Washington, D. C.

Let Us Pray

SIR: "Evanston Storm Warnings," later "Ecumenical Eclipse," return to me again and again, with a growing realization that Christians can do something to prevent both the storm and the eclipse.

Why does not the committee responsible tell us what we can do by such techniques as daily prayer? They could prepare a card stressing that we pray daily at a certain time, for humility as Americans, true hospitality of the spirit, no emphasis on what we have done for other nations but a strong one on our indebtedness to the whole world, gladness that such a conference is on the way. If only five members of each cooperating church would accept this responsibility, what could not happen? Many of us cannot be in Evanston, but many can enter into the spirit of the meeting.

KATHERINE WILLARD EDDY.

Lawrence, Kan.

NEWS of the CHRISTIAN WORLD

Report Expanded Service to Blind

John Milton Society Widens Christian Literature Program—Protestant Council Sets 1954 Goal

NEW YORK, Feb. 10.—At the annual meeting of the John Milton Society here this week, reports on 1953 operations were made—the most extensive operations of any year in the 26-year history of the agency, which represents Protestant churches in the U.S. and Canada in service to the blind. The quarterly *John Milton Talking Book Magazine*, begun as an experiment with 500 copies, has grown in two years to a publication of 3,600 copies, sent free to blind readers in 20 countries. Encouraged by this response, the society is now also issuing the John Milton Recorded Sunday School Lessons on long-playing records. The society's regular publications in Braille are read by the blind in 66 countries. Dwight C. Smith, general secretary, reported voluntary gifts of more than $100,000 received by the society in 1953. Contributions from blind readers to the annual overseas Christmas fund exceeded $7,000. Grants totaling more than $18,000 were made to Christian institutions for the blind in 19 countries, and to the scholarship fund which helped teachers from four countries overseas come to the U.S. for advanced training. Three of these teachers—from India. Japan and Korea—were at the meeting to tell of the service to the blind which they represent.

New York Protestant Council and Its Divisions Meet

At the annual meeting of the Protestant council of the city of New York last week in Christ Church (Methodist), Manhattan, $356,309 was set as the 1954 campaign goal. The council's first distinguished service award was presented to Charles K. Gilbert, retired bishop of the Protestant Episcopal diocese of New York, for "long commitment and meritorious service to the Protestant cause in New York city." The treasurer reported receipts last year of $372,498 and expenditures of $375,800, with the deficit covered by reserves. Ralph W. Sockman, pastor of Christ Church, was re-elected president, and Cleveland E. Dodge was named chairman of the board. At the meeting of the council's Brooklyn division, also held last week, Arthur Acy Rouner, pastor of Cadman Congregational Church, was elected president for 1954. At the Bronx division's meeting Sidney G. Menk, pastor of University Heights Presbyterian Church, was named president.

Queens Federation Holds Annual Meeting

Over 350 representatives of Queens Protestant churches crowded the dining room at Queens College for the 23rd annual dinner and meeting of the Queens federation of churches. They heard a report that total receipts and expenditures for 1953 were $41,935.16, and adopted a net budget of $34,770 for 1954. In making the report William C. Bennett, executive secretary, said: "Here is demonstrated the strength of cooperative action, the effectiveness of faith and intelligence and good will to influence the shaping of the common life. Our federation has no . . . 'authority'; its representative functions are very sharply limited—yet 240 churches of all denominations turn to it for service." Principal speaker at the dinner was Gardner C. Taylor, pastor of Concord Baptist Church, Brooklyn. Robert B. Reeves, Jr., pastor of First Presbyterian Church, Forest Hills, was re-elected president.

Bishop Donegan Appeals for Wider Episcopal Service

"The nature of the city and its make-up is radically changing," Episcopal Bishop Horace W. B. Donegan declared in his address to the recent 67th annual dinner of the Church club of New York. "The most obvious factor in a shifting scene is the widespread influx of American citizens from Puerto Rico who come here for educational, economic and health opportunities. . . . It is not for us to bemoan the rapidly changing character of the city. . . . Our task as churchmen is to consider how adequately the church is adapting itself to meet the challenges of the changed situation. . . . People—even our own people—tend to think that the Episcopal Church is intended to minister to a special group. . . . I would emphasize that this understanding of the Episcopal Church is not true." Turning to the problem of juvenile delinquency, Bishop Donegan insisted that the youth activities of the church should "go right to the heart of [this problem] in a way that the social agencies, important as they are, can never do." He concluded by urging support of the diocesan council's campaign to raise $600,000 for the diocese and for the denomination as a whole.

And So Forth

Howard A. Johnson, visiting fellow of St. Augustine's College, Canterbury, England, has been selected as canon theologian of the Cathedral of St. John the Divine here.

On Boy Scout Sunday, Feb. 7, Scouts took part in the services in over 500 churches and synagogues. There are now 1,970 Scout units in Greater New York, serving 98,212 boys. Adult volunteer leaders number 23,803. The city Boy Scout organization is seeking $857,300 for expansion and training of leaders.

Cyril C. Richardson, Washburn professor of church history at Union Theological Seminary, has been named director of graduate studies.

"How much freedom can we afford in government, in religion, in education, for the individual?" is the subject of the midwinter forum at Broadway Tabernacle Congregational Church. Speakers on successive Sunday evenings beginning Feb. 7 are Arthur S. Flemming, director of the Office of Defense Mobilization; Pres. Buell G. Gallagher of the City College of New York; Dean James A. Pike of the Cathedral of St. John the Divine; and Henry Steele Commager, professor of history at Columbia University.

J. HENRY CARPENTER.

Bishop Writes on Greenland Visit

Danish Primate Sees Christian Faith Island's Great Need—Nygren Protests Charges

ROSKILDE, DENMARK, Feb. 1.—Greenland must be built up, but that cannot be done through technology alone; it needs the spirit of Christ. So says Bishop Fuglsang-Damgaard of Copenhagen, primate of the Church of Denmark, in a report on the visit he paid to Greenland last summer as its spiritual head. (Readers should perhaps be reminded that Greenland is Danish territory and ecclesiastically is part of the Copenhagen diocese.) The report has just been published in the Danish pastors' weekly magazine. After paying tribute to the majestic natural beauty of Greenland, "in the face of which man feels his own insignificance," the bishop traces the history of the 1,000 years and more of European contact with that country. The aboriginal Eskimo population, he points out, developed a culture corresponding to the conditions of life, which has lasted with little change through countless centuries.

Nature, Politics Bring Changes

But in our time, the bishop's report continues, a dual revolution has come over Greenland. First, there has been a climatic change which makes it necessary for the Greenlanders to find a livelihood other than the hunting and fishing that have supported them for generations. Second, politics has now placed Greenland in the center of history. Moreover, thanks to modern means of transport, the island is only six days away from Denmark by boat and a mere eight hours by plane. Clearly the problems arising from these conditions cannot be solved in 24 hours, the bishop says. But if Denmark is to be of any help to the people there, it must win their confidence and not treat them as second-class citizens. We Danes must remember that Greenland belongs to the Greenlanders, and we ought to help them keep their country spiritually as well as materially.

Eskimos' Faith Endangered

Turning then to the religious aspects of the situation, the bishop remarks that in bygone times the Eskimos readily accepted the Christian faith. But today many of them visit Denmark for shorter or longer periods, and have become acquainted with the critical and rationalistic attitude toward Christianity that characterizes so many Europeans. The church's first duty, says the bishop, is to help the Eskimos to be steadfast in the faith. He believes that it can best do this by preaching and works of charity. It must also do what it can to help the people overcome their feeling of isolation. In spite of Greenland's relative nearness to the rest of the world today, its tiny population—less than 25,000 on the whole vast island, all but a fraction of

them Eskimos—still feels distant from the rest of humanity, and their complex language renders communication with others extremely difficult.

In conclusion, the bishop tells of the work the Danish government is carrying on in Greenland. It is making great efforts to raise the people's standard of living, and the physicians it has sent out are bringing tuberculosis, long the scourge of the Eskimo, under control. But, says the bishop once more, technology alone will not improve the lot of the Greenlander; he needs Christian faith.

Swedish Church Paper Accepts Verdict on Helander

Commenting on the conviction for slander of Dick Helander, bishop of the Church of Sweden, by the (secular) court of Uppsala [see The Christian Century for Jan. 13, p. 40], the Swedish *Church Times* says in a leading editorial: "To all to whom it was quite clear where the guilt lay in this case, it was a terrible experience to hear the defendant plead 'not guilty.' Talk about the guilt of all men is absurd in this connection. The Christian conception of all men as sinners applies to a court higher than that of Uppsala. What has happened must lead all sincere men to earnest self-examination. . . . The court has felt obliged to admonish the high officeholders of the church. The church can only accept these admonitions."

Nygren Speaks on Luther and Rome

At the beginning of the year Anders Nygren, bishop of the Church of Sweden's Lund diocese, made some remarks on Lutheranism and Roman Catholicism. Answering the charge from certain quarters that Lutherans honor Martin Luther at the expense of Christ himself, Bishop Nygren said that there may be such a tendency here and there. "But we cannot blame Luther for that," he continued. ". . . Luther was . . . forced to break with the Church of Rome. In his day the gospel was in danger of being lost, and he felt it his responsibility to work against that danger. If Rome had not rejected the gospel, the justification by faith alone, it would not have rejected Luther. . . . Paul might have avoided conflict with the Judaizers for the sake of unity, but truth was at stake, and he could not compromise truth; no Christian can. In many questions there is harmony between Lutheran and Catholic theologians . . . but the point is that officially Rome has rejected the teaching of justification by faith alone. . . . So long as this rejection lasts, the Lutheran churches will continue."

Catholicism Progresses In Norway

Latest statistics show that there are now 38 Roman Catholic priests in Norway, 11 of them native Norwegians. "In the light of this fact," comments the Norwegian *Our Church*, "we might be tempted to talk about the dangers of Catholic expansion here and its possible sad consequences. But it would be better for us to see this situation as a challenge to our Lutheran church to work for the same high degree of church activity—which means multiplying by ten the number of full-time workers in our church." K. E. Jordt Jörgensen.

Recommended for Lenten Reading

by Nels F. S. Ferré

in the 1954 Protestant Lenten Reading List

sponsored by the Religious Publishers Group

THE BEATITUDES, by Hugh Martin. "Halford Luccock rightly calls this work 'remarkably helpful,' 'a sum total of sharp insights . . . and a vivid application to current life.'" $1.25

FAITH TAKES A NAME, by Dwight Stevenson. "Before the followers of Jesus were called Christians they had many other names. These names are discussed with vivid imagination and driving modern application." $2.50

THE LIFE OF THE CHURCH, by Samuel H. Miller. "A preacher, teacher, and excellent writer who has suffered deeply and learned much Christian faith first hand discusses a basic theme." $2.00

MEDITATIONS OF THE HEART, by Howard Thurman. "Those who have read *Deep is the Hunger* or who have heard Dr. Thurman speak, know how concentrated his meditations become and how beautiful." $2.75

THE RECOVERY OF FAMILY LIFE, by Elton and Pauline Trueblood. "The treatment of this topic by this couple is recommendation enough. The place of the man and the woman in family life is particularly stressed." $1.50

A THEOLOGY OF THE LIVING CHURCH, by L. Harold DeWolf. "For the first time in many years the Christian faith finds systematic expression, clearly and simply, at the hand of an American theologian." $5.00

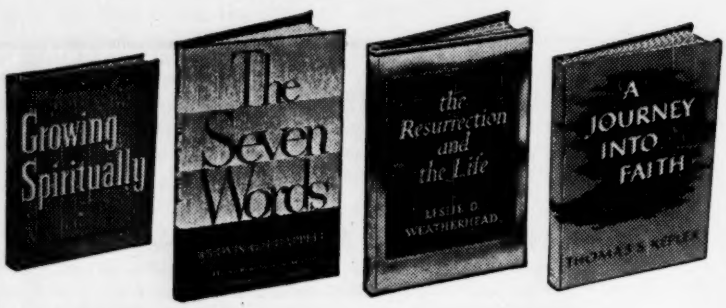
***THE SUN AND THE UMBRELLA, by Nels F. S. Ferré.** *"The Sun and the Umbrella* is a modern parable written in the power and spirit of the New Testament. It cuts right to the heart of our muddled theology."—BISHOP GERALD KENNEDY $2.00

*Recommended by the R.P.G. Committee for the Protestant Lenten Reading List

at your bookseller

HARPER & BROTHERS, New York 16, N. Y.

for YOUR LENTEN-EASTER READING



GROWING SPIRITUALLY

E. Stanley Jones

The personal sins that stifle religious growth—the tensions and frustrations of living in a complex world—are conquered with the help of God through these 364 daily devotional readings. Here is a full year of spiritual food—step-by-step guidance toward becoming a balanced, mature Christian. Especially suitable for group study during Lent—for personal devotions throughout the year. 384 PAGES. POCKET SIZE. $1.50

THE RESURRECTION AND THE LIFE

Leslie D. Weatherhead

The very heart of the Christian faith—the risen Lord and his promise of immortality. "Urgent invitations to know and show the Christ who lived, died, and lives again in the human heart and in the world beyond. . . . Both devotionally and doctrinally the book is good—strengthening those who are troubled by doubt, giving joy to those who seek fellowship with a living Savior."—*The Lutheran.* $1

THE SEVEN WORDS

Clovis G. Chappell

The last words from the Cross—essential to true understanding of Christian faith. "With insight and wisdom Dr. Chappell interprets that faith meaningfully for modern men and women. . . . The individual's devotional life will be enriched by its study. The preacher will be stimulated as he contemplates his Lenten preaching. A good book—the product of a rich experience with men and God."—*Christian-Evangelist.* $1

A JOURNEY INTO FAITH

Thomas S. Kepler

The great questions men and women are asking about religion are answered in these 40 devotional readings—one for each week day of Lent. Here are the basic themes of the Christian faith—God, Jesus, prayer, ethical life, sin, suffering, truth, and immortality—discussed simply and helpfully, with guidance toward putting this faith to work in building a richer, fuller life. $2.50

PERSONALITIES OF THE PASSION

Leslie D. Weatherhead

"This series of sermons by a psychologist and preacher, who understands people, gives new insight into the personalities of the passion, . . . fresh understanding of the redemptive power of Christ. . . . Not only inspiring devotional Lenten reading with reality for these times, but also stimulating thoughts for Lenten preaching. Here indeed is the Bible becoming a word of God for today."—*International Journal of Religious Education.* $2

At All Bookstores . . . . . ABINGDON PRESS

Study Theological Education in U.S.

Carnegie Foundation Finances Survey—Calls for New Harmony Between Science and Religion

NEW HAVEN, CONN., Feb. 8.—H. Richard Niebuhr, professor of Christian ethics at Yale Divinity School here, is to head the comprehensive survey of Protestant theological education in the United States to be launched July 1. The American Association of Theological Schools is sponsoring the study and the Carnegie Foundation is financing it by a grant of $65,000. More than 75 theological schools will be covered by the survey, which, it is expected, will be completed by June 1956. Dr. Niebuhr, who will take a year's leave of absence to devote his full time to the study, will have both laymen and clergymen assisting him on the independent committee which is to supervise the project. He says that the committee plans to focus its attention on (1) the idea of what a good minister is, and (2) what theological education can do to improve its contribution to the development of good ministers.

Pleads for Rapprochement Between Science and Religion

Science and religion must eliminate their mutual misunderstandings if they are to continue to serve man, Edmund W. Sinnott, dean of the Yale University graduate school and formerly president of the American Association for the Advancement of Science, declared here recently. "Unless some understanding can be achieved between science and religion, the free world may be overcome by chaos," he said. "The universe is a much more complex affair than our grandfathers ever dreamed, and dogmatism on either side right now is dangerous. . . . Disagreement over fundamentals is more dangerous in the West today than ever before because the opponents of our tradition are united and we are not. We are like a rabble facing a disciplined army. Basic unity would come if men who are convinced adherents of religion would accept the logical and reasonable conclusions of science, and if the proponents of science would recognize that the inner spiritual approach to truth is a safe road to follow in exploring that wide realm where science can give no answers."

New Haven Council Sponsors Hospital Chaplaincy

Rev. Albert E. Gabriel will begin his duties as part-time chaplain at the Grace-New Haven hospital Feb. 15. A native of Nova Scotia, he will work under the sponsorship of the New Haven council of churches. A new chapel has been installed in the Memorial unit of the hospital. It was made possible by a contribution from the Greist Manufacturing Co.

Norwalk V.F.W. Post Stirs Debate by Red-Hunting

When citizens of near-by Norwalk learned recently that for more than a year the local Veterans of Foreign Wars post had had in operation a secret committee

• *Was there ever such a thing as* ***"civilized warfare"****?*

READ THE PROVOCATIVE ANSWER IN—

ADVANCE TO BARBARISM

HOW THE REVERSION TO BARBARISM IN WARFARE AND WAR-TRIALS MENACES OUR FUTURE

by **F. J. P. VEALE,** with a Foreword by the Very Rev. William Ralph Inge, Dean of St. Paul's.

"The most important book in support of real peace to be published in our generation." John Haynes Holmes adds: "It is a tremendous piece of work. I do not know when a book has so absorbed and stirred me. Here is the complete and final indictment of war. Set in the history of our time, this brilliant and terrifying book is the supreme challenge to mankind to end war before it is too late."

NORMAN THOMAS: "I have read this book with deep interest and considerable enthusiasm. It is original in its approach to modern warfare, provocative, cogent, and convincing. . . . His indictment of the barbarism of modern warfare and of the postwar trials must stand."

MARGARET SANGER: "Should be a *must* for every student of peace, for every adult man and woman, for parents, guardians, teachers, and ministers, who would raise their voices to prevent another war. The publishers should be thanked for their courage and vision in bringing out this book."

DOROTHY THOMPSON: "I consider it one of the most important books published in a long time. . . . It compresses more into less space than any other book with which I am familiar. . . . I read every word of it."

HORACE AINSWORTH EATON: "With his great knowledge of history, of military affairs, and of legal principles, Mr. Veale has drawn up an indictment that is irrefutable. This book should be a great factor in awakening us to the fact that war is our main social evil."

GEORGE MORGENSTERN: "Veale's book is supported by exact and fascinating detail, is phrased with precision and irony, and has many statements in summation which have never before been expressed, or never expressed so well. . . . As the facts apply to the prospects, life, and hopes of everyone immured in this tragic age, it would be desirable that this book be read by everyone living."
—*Human Events.*

HARTFORD COURANT: "Written with incisive logic, substantiated by clear facts and brightened with unexpected touches of deft humor. Its compelling views deserve a wide audience."

ADVANCE TO BARBARISM treats the following topics on the basis of wide historical knowledge and keen legal analysis: (1) the evolution of warfare to the rise of a civilized code of warfare that lasted from 1700 through the first World War; (2) the complete destruction of civilized warfare and the reversion to barbarism as a result of the indiscriminate strategic air bombardment of civilians and civilian property in the second World War; (3) the Nuremberg and other post-war trials, which demonstrated that the leaders on the losing side in future world wars will be liquidated, and made it certain that no means of destruction required to obtain victory will remain unused in warfare, thus assuring limitless destruction of lives and property; and (4) the constant menace to mankind and civilization now that the Orwellian stage of perpetual cold or phony war has arrived. Hence, it is a book of prime and immediate personal significance to every American, young and old, alike.

• *Illustrated, 322 pages, indexed, $4.50 at booksellers, or postpaid from the publishers.*

To: C. C. NELSON COMPANY, *Publishers, Dept.* CC2
APPLETON, WISCONSIN

Please send me postpaid ..... copies of ADVANCE TO BARBARISM, by F. J. P. Veale, at $4.50 each.

Name.....

Address.....

City.....Zone....., State.....

TRUEBLOOD

9 Years—9 Books—9 Successes

THE RECOVERY OF FAMILY LIFE
"Explores the full meaning of Christian family life with warmth, yet with quiet austerity and discipline . . . a valuable book for all existing families and for all those about to be established."—*Episcopal Churchnews* $1.50

YOUR OTHER VOCATION
"Shows the nature and the possibilities of lay religion. If Christian leadership can but realize it, Elton Trueblood has planted the seeds of a new Reformation."—*The Pastor* $1.50

THE LIFE WE PRIZE
"Reveals more simply and convincingly than any book I have read the real roots of the way of life that we instinctively struggle to preserve but only half understand."—CHAD WALSH $2.50

SIGNS OF HOPE IN A CENTURY OF DESPAIR
"A marvelous book of orientation as we prepare to set foot into the second half of the century."—*Pulpit Book Club* $1.00

THE COMMON VENTURES OF LIFE
"An easily readable, philosophically sound, and practically relevant treatment of the fundamental human experiences of marriage, birth, work, and death."—*Religion in Life* $1.00

ALTERNATIVE TO FUTILITY
"Here are the guideposts which our lost generation needs."—*Religious Book Club* $1.00

FOUNDATIONS FOR RECONSTRUCTION
"A hard-hitting philosophy of civilization in our time."—*New York Times Book Review* $1.00

THE PREDICAMENT OF MODERN MAN
"One of the most searching and stimulating statements I have yet read concerning the present crisis."—HARRY EMERSON FOSDICK $1.00

THE LOGIC OF BELIEF
A stimulating examination of the evidence for belief in the propositions of religious faith that is also an admirable introduction to the philosophy of religion. $3.00

at your bookseller

HARPER & BROTHERS, New York 16, N. Y.

to submit to the Federal Bureau of Investigation names of persons suspected of being Communists or having "communist" views, a storm blew up which has not yet subsided. Mayor Irving Freese condemned the procedure. The Windsor post of the V.F.W. went on record opposing the policy. The national American Legion commander, speaking in New Haven, declared that his organization would not function as a counterspy agency, having full confidence in the investigating ability of the FBI.

Propose Means of Combating Juvenile Delinquency

More than 500 residents of this area attended a panel on juvenile delinquency held at the Winchester school Jan. 21 under the sponsorship of the New Haven federation of teachers. The panel, made up of eight authorities in the field, recommended revision of present labor laws to allow more teen-agers to be employed under direct supervision, more family recreation, additional high school courses on marriage, a stronger appeal by the church to parents, and a combined effort by parents, church and school to curb delinquency.

New Haven Conference Looks at Church Councils

The New Haven council of churches was host Dec. 29-30 to church council executives from New England, New Jersey, New York and Delaware. W. P. Buckwalter, Jr., of the National Council of Churches declared at the conference that the public "has been told too much about the cost of councils and not enough about the spiritual dividends which accrue from them." Robert L. Calhoun of Yale Divinity School predicted that the coming Evanston Assembly will be "among the most important sessions the World Council will ever hold."

And So Forth

John W. Abbott, executive secretary of the New Haven council of churches, has announced an annual award for outstanding public relations locally in behalf of religion. Clergymen as well as newspapermen, radio and television personnel, advertising and publicity men and other laymen will be eligible. The first award will be presented at the New Haven council's annual meeting in May.

Religious leaders were gratified at the success of the four special television programs presented during Advent over station WNHC by the councils of churches throughout Connecticut. The series, entitled "Adventures at Christmas," featured Edith Welker, associate director of the state council of churches. It drew over 4,000 letters of commendation from viewers.

The Connecticut Congregational conference has dedicated its new headquarters adjacent to the Hartford Seminary Foundation campus in Hartford. James English is superintendent.

April 20-22 are the dates for Yale Divinity School's annual convocation. The Beecher lectures on preaching will be given by Methodist Bishop Gerald B. Kennedy of Los Angeles; the Schaffer lectures by Prof. Amos Wilder of the University of Chicago federated theological faculty; the Wright lecture by Prof. Hugh Hartshorne, who is retiring after 25 years on the divinity school faculty.

E. RALPH WIBORG.

Philippines Scene Of Reform Plan

New President Starts Term by Calling for Radical Moves to Improve Lot of Rural Majority

MANILA, Feb. 1.—As a reporter, this correspondent was assigned a place in the central balcony at the inauguration of Ramón Magsaysay, who had been swept into office as the third president of the Philippines on a wave of national popularity. *Time* magazine unfortunately reported that at his inauguration Magsaysay wore a "sport shirt"; actually, he wore the *barong Tagalog*, the national formal attire that requires no coat. The new president's bodyguards could barely clear a way for him as he approached through the crowds, shaking hands with those near him. After his induction and a brief, forthright inaugural address, he was borne away on the shoulders of his people. By the time he had made his way through the crowd of 500,000 admirers, his beautiful *jusi barong Tagalog* was ruined. As he had promised, Malacanan, the "palace," became an open house after the inauguration. Thousands of Filipinos visited Magsaysay's new home, ate the free food, and felt at ease. There is no question but that the new president is a "man of the people."

Launches Housecleaning Operations

The terrific pace the 46-year-old Magsaysay sets is amazing. Barely four hours after his own inauguration he was out in the province to inaugurate a new artesian well. Ten days later he had started long overdue criminal prosecution against terrorists and certain private individuals and government officials. Perhaps the most vigorous effort ever made to "clean house" in this country from top to bottom is now being carried out. So often does Magsaysay appear unannounced in various parts of the islands that he has the reputation of being mythically omnipresent.

Calls for Economic, Social Reform

The new president's first state-of-the-nation address was an 18-point challenge to the congress to help him carry out a social and economic program designed primarily to build the nation around small, independent farmers free from fear, want and injustice. More specifically, this means purchase of large estates for resale to small farmers, imposition of special taxes on uncultivated land, faster disposition of public lands, greater legal protection for tenants, organization of more producers' cooperatives, education of farmers in modern agricultural methods, more irrigation systems, development of cottage industries, medical subsidies in rural areas, public works programs for villagers, and encouragement of free unions—in short, a truly comprehensive program for an agricultural people. The first and most important point of the message called for speeding up defenses against the "creeping advance" of communism, still a threat both within and without the nation. The Huk movement, which as police head Magsaysay succeeded

NEW **free booklet**

ANSWERS YOUR QUESTIONS ABOUT WELLS CHURCH FUND-RAISING . . .

"Are Wells methods spiritually-based?"

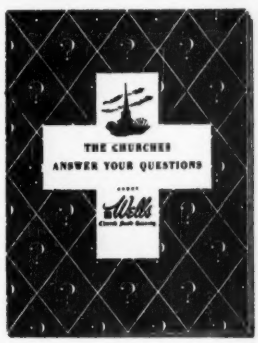
"What is the impact on the congregation?"

"Can we do it alone?"

"We failed before, why not again?"

"Is Wells high-pressure?"

"Can we raise the amount Wells says we can?"



In all probability, you and your church leaders have asked yourselves some of these questions—perhaps time and again—without finding satisfactory answers.

Now, however, reassuring and convincing answers to these and a dozen other questions about fund-raising are available to you *without cost or obligation.*

Realizing that a great many churches would like to know what other churches say about Wells services, we have compiled 219 extracts from letters written by our client-churches following their Wells-directed canvasses. Assembled in an interesting and enlightening 28-page booklet *"The Churches Answer Your Questions"*, these extracts—*written by the churches themselves*—tell you what you want to know about Wells Organizations and Wells church fund-raising.

So before you take any action on a fund-raising program—whether for new building or annual budget—be sure to read *"The Churches Answer Your Questions."* It's yours for the asking—just fill out and mail the coupon for your copy.

W/O Wells ORGANIZATIONS

Church Fund-Raising

CHICAGO, 222 N. Wells St.

ATLANTA, Mortgage Guarantee Bldg.
BOSTON, Park Square Bldg.
BUFFALO, Genesee Bldg.
CHARLOTTE, 222 S. Church St.
CLEVELAND, Terminal Tower
DENVER, Equitable Bldg.
DETROIT, Book Bldg.
FORT WORTH, Electric Bldg.
HOUSTON, 711 Main St.
INDIANAPOLIS, Merchants Bank Bldg.
KANSAS CITY, MO., Waldheim Bldg.
LOS ANGELES, Statler Bldg.
LOUISVILLE, Martin-Brown Bldg.
MEMPHIS, Falls Bldg.
MINNEAPOLIS, Foshay Tower
NEW YORK, Empire State Bldg.
OMAHA, W.O.W. Bldg.
PHILADELPHIA, 1616 Walnut St.
PITTSBURGH, The Carlton House
PORTLAND, ORE., Cascade Bldg.
ST. LOUIS, Arcade Bldg.
SAN FRANCISCO, 41 Sutter St.
WASHINGTON, D. C., Wyatt Bldg.
TORONTO, 330 Bay St.
VANCOUVER, B. C., Berks Bldg.
WINNIPEG, Somerset Bldg.

WELLS ORGANIZATIONS, Suite 1003, 222 N. Wells St., Chicago 6

Please send FREE Booklet "The Churches Answer Your Questions" to:

Name_____

Church_____

Address_____ Phone_____

City_____ State_____

☐ We would like a Wells officer to meet with us at no cost or obligation.

in stopping when it threatened to overwhelm the country, has been contained but is far from being destroyed; the Huks continue to prey on villages even within a few miles of Manila. It is hoped that the new social and economic program can do away with the discontent and distrust that breed communism.

Protestants Fear Curtailment Of Religious Liberty

After the election Magsaysay was reminded by Roman Catholic organizations that never before had their church been so united behind one candidate, and that he had promised to name a man acceptable to them as secretary of education. The new president thereupon paid his political debt and appointed to the post Pastor Endencia, a lawyer and prominent Knight of Columbus. Although Endencia has promised equal rights for all religions, denunciations by Roman Catholics of the separation of church and state and talk about introducing confessions into the public schools have alarmed Protestant leaders. Consequently, Enrique C. Sobrepeña, presiding bishop of the United Church of Christ in the Philippines, called a meeting of patriotic Filipino and American "friends of freedom" to discuss this new threat to religious liberty. As a result, an association for religious freedom has been formed by liberal Roman Catholics and Evangelical leaders. Its stated purpose is "to uphold the principles of religious liberty and the separation of church and state and to advance education for democracy in the Philippines." A policy-making group of 100 leaders of church and civic organizations will form the association's national central council. There is a growing feeling that the big fight for religious freedom is just ahead.

Hierarchy Excommunicates Filipino Masons

One action taken at their annual meeting by the Roman Catholic bishops of the Philippines was to issue a pastoral letter excommunicating all members of Masonic organizations. Previously the *Sentinel,* Roman Catholic weekly, had featured an article entitled "Masonry, Synagogue of Satan"—borrowing the terminology of Pius IX. The new pastoral specifies that all Roman Catholics who "knowingly and willingly" become Masons are automatically excommunicated, may not receive the sacraments, serve as sponsors or witnesses at baptism, confirmation and marriage, or be buried in Roman Catholic cemeteries. There is a general feeling that the effect of the pastoral will be more likely to advance than retard the cause of Masonry in the Philippines.

Scientist, Professor Debate Nature of Truth

Julian Huxley, British biologist and exponent of "scientific humanism," attended the Pacific Science Congress at the University of the Philippines. While here, he challenged the university's Roman Catholic chaplain to discuss at an open forum: "Is truth in science incompatible with truth in religion?" Hundreds of government officials, diplomats, lawyers, doctors, priests, professors and students came to the Town Hall meeting, where the debate was to be held. But neither Chaplain Delaney nor his substitute showed up. The chairman asked if someone representing the Jesuit order or the "established church" would volunteer to present the case for religion. When no one did so, he called on this correspondent, head of the philosophy department at Union Theological Seminary, to uphold religion's side in the discussion. Dr. Huxley was critical of the Roman Catholic Church in particular, stressing such points as superstitious beliefs. This correspondent agreed with the scientist that truth is indivisible (though noting the distinction between factual, mathematical truth and moral and religious truth) and progressively discovered, that man is continuous with nature, and that many Catholic dogmas are incompatible with modern science. He differed, however, with Dr. Huxley's contention that "nature is everything," "truth is never absolute," and "science and religion are necessarily incompatible."

In Brief

The third Asian Y.M.C.A. leaders' conference, held in Baguio recently, brought together 48 representatives from 16 nations. Asian social developments discussed were the rising tide of nationalism, the communist threat and the resurgence of ancient religious faiths. Dean Conrado Benitez, outstanding educator, is president of the national Y.M.C.A. board in the Philippines.

Harry Fonger, secretary, reports that the Philippine Bible House of the American Bible Society has expanded its building and program to meet the demand for more Bibles, and that 1953 saw extensive translation and revision under the supervision of Eugene Nida and Henry Waterman of

A LAYMAN'S MANIFESTO!

When God comes first in a human heart then the kingdom has come and its presence is a fact known inwardly and joyfully by the individual and outwardly manifested in Christian action and behavior.

When this happened to Peter, as it should to all sincere Christians, our Lord recognized it as a truly divine manifestation and therefore a solid foundation for his Christian world, his kingdom on Earth.

What has man tried to do to God's kingdom? He has institutionalized it, found it profitable, even enjoyable, soothing to his nerves and selfish inclinations; he will go to any length not to lose it. Our Lord said "He that loses his life for my sake shall find it." *Any Church* that is more interested in perpetuating itself than it is in losing itself in devotion to building up God's kingdom, not with brick, mortar or endowments, not in a divided house, but in the hearts, minds and souls of those committed to its care will some day lose its life or at least its usefulness to God.

Our Lord promised eternal life to all who believed in him. Are not many people lulled into complacency who believe they believe? Certainly from reading the Bible our Lord's intent is not to lull people into complacency but to spur them on from a mere belief to an exhilarating certainty.

Let the Russians have their ant hill philosophy and let us have God first in our churches, first in our homes and first in our affections. When our Father's house is no longer divided against itself then the Russians may see the light and turn to God. M.W.H.

Note: No rights reserved—print, reprint, give it all the publicity you think it deserves. M.W.H. Glen Ridge 53, N. J.

An Old Favorite in a New Harper Edition

Weymouth's
NEW TESTAMENT
IN MODERN SPEECH

Reader's Edition Without Notes
Large Type, Size 4¾ x 7⅛"

"The eye is the lamp of the body. If then your eye is sound, 22
your whole body will be lighted up; but if your eye is diseased, 23

Over a million readers have found Weymouth's New Testament religiously stimulating and scholarly. Its grace and accuracy, along with the translator's genuine insight into the Scriptures, commends it for devotional use. This handsome, easy-reading edition from new plates is the first without the Notes in over a decade.

No. 100—Cloth, $3.50 No. 101x—Gift edition, leather, India paper, boxed, $10.00

Student's Edition With Full Notes

Other special features are maps and a valuable appendix containing hundreds of grammatical, historical and geographical notes. Perfect for study.

No. 1P—Cloth, pocket size 3⅝x5⅝", $2.50; No. 1—Cloth, regular size 4¾x7½", $3.50

At Your Bookseller

HARPER & BROTHERS – PUBLISHERS, 49 E. 33rd St., N. Y. 16, N. Y.

the New York office. There are now complete Bibles in eight of the principal languages used here. A recent visitor to the Philippines was Laton Holmgren, secretary of the foreign division for Asia.

Newspapers report new "miracles" in Manila: two women deaf-mutes are said to have had speech and hearing restored. And for the past 72 days people have been coming to the town of Tayug in Pangasinan to be "healed." All this is part of the stepped-up evangelistic program of the Assemblies of God churches.

Russell Honeywell, who represents one of the so-called "nondenominational" groups, has 50,000 copies of the Gideon New Testament with Psalms and Proverbs for free distribution.

Mariano Tamayo, promising young Disciple minister in Pangasinan, was drowned in the China sea on Christmas Day.

GEORGE EARLE OWEN.

CORRECTION

In Dr. Owen's newsletter published in The Christian Century for Dec. 9, 1953, an editorial oversight was responsible for giving the impression that the East Asian home and family life conference had been held in the Philippines the previous month. The conference is to be held rather in November 1954; the event reported in the newsletter was concerned only with planning for the conference.

Laymen Query Ban

French Catholics Unhappy over Rome's Decision on Worker Priests

LE CHAMBON-SUR-LIGNON, FRANCE, Feb. 1.—The Roman Catholic hierarchy of France has completed interment of the worker-priest movement [see The Christian Century for Feb. 10, p. 163], but apparently this is no dead issue so far as the Catholic laity is concerned. A distinguished army officer sharply poses a problem that seems to be exercising many of his fellow Catholics. "We accept as just," he says, "the law subjecting priests, like all other French citizens, to military conscription. But what are we to make of the fact that there has not been a single priest among the conscientious objectors to war who have come before our military courts? In wartime we have been distressed to see soldier-priests obliged to deny their faith in their every act. . . . Yet the hierarchy accords these soldier-priests all honor and favor. Why then does it find worker-priests, who carry on a true apostolate in the hell of contemporary social conditions, unacceptable on doctrinal grounds?"

Cardinal Warns of 'Deviationism'

Unrest does indeed seem to be rife among French Catholics, and "deviationism" of the right and of the left not uncommon, to judge by the statements of church authorities. Cardinal Saliège, archbishop of Toulouse, recently told the priests of his diocese: "I may be wrong, . . . but it seems to me that a sort of 'Protestant wind' is blowing among the Catholic laity and some priests. There are laymen and priests who have no clear idea of what the church is or of what the priesthood is.

UNIQUE BOOK

THE HOUSEHOLD OF GOD

BY LESSLIE NEWBIGIN

The force of this book is the biblical spiritual proof that Christians of three traditions are of one Household. Lesslie Newbigin, a penetrating profound writer, is a Scottish Presbyterian missionary who became a bishop of the Church of South India.

UNIQUE PRAISE

"A must for all who want to keep abreast of the kind of ecumenical thinking which is to head up in Evanston in August 1954."

—Rev. Samuel McCrea Cavert

The Household of God treats of Christian unity, mission, and hope—the major issues before the World Council of Churches.

"I have read the book through and can testify to experiencing a thrill."

—Canon Theodore O. Wedel

The Household of God discusses the essential nature of the Christian church. It is rich in biblical sources, full of sermonic suggestions.

"This book is of primary significance . . . required reading."

—Dr. Douglas Horton

The Household of God evaluates the vital relationship between the Protestant, Catholic, and Pentecostal traditions.

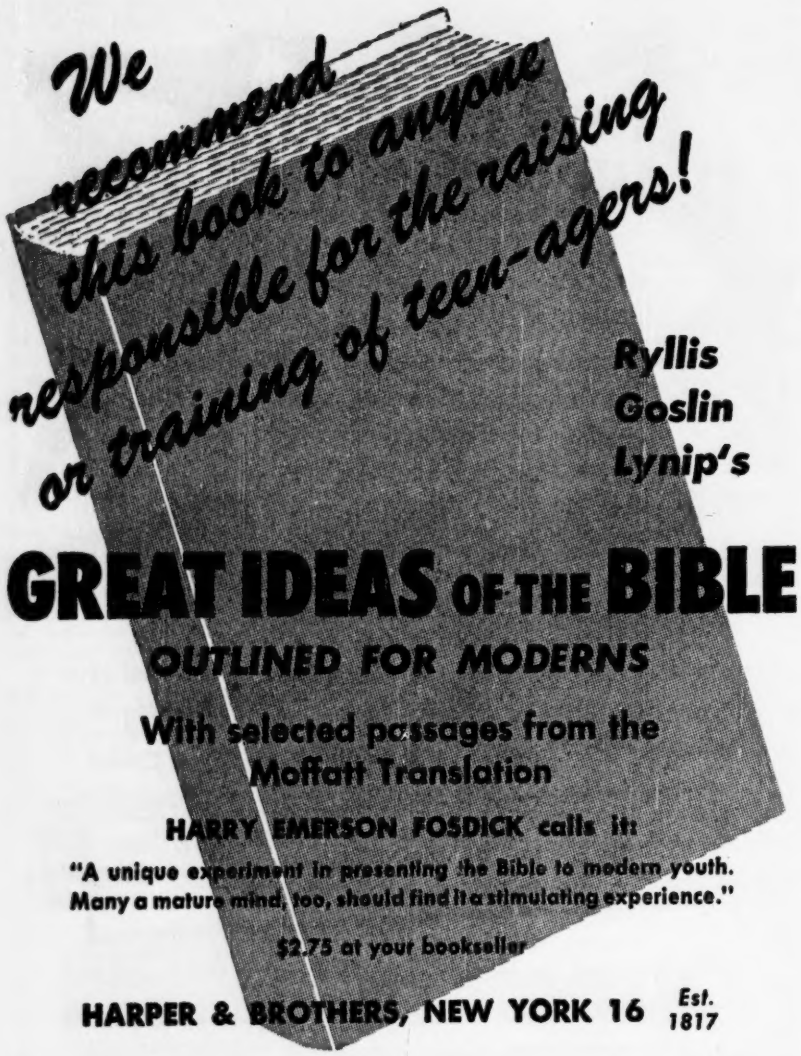
Selected by the Religious Book Club.

Selected by Dr. Nels F. S. Ferre for the Protestant Lenten Reading List.

Selected by the World Council of Churches for "Study Materials for Evanston."

ORDER FROM YOUR BOOKSTORE · $2.75

FRIENDSHIP PRESS


We recommend this book to anyone responsible for the raising or training of teen-agers!
Ryllis Goslin Lynip's
GREAT IDEAS OF THE BIBLE
OUTLINED FOR MODERNS
With selected passages from the Moffatt Translation
HARRY EMERSON FOSDICK calls it:
"A unique experiment in presenting the Bible to modern youth. Many a mature mind, too, should find it a stimulating experience."
$2.75 at your bookseller
HARPER & BROTHERS, NEW YORK 16
Est. 1817

"To get best tracts by Ministers and/or others"

ANOTHER TRACT-WRITING CONTEST

BY THE CHICAGO TRACT SOCIETY

Rev. James Jay Kingham, M.A., Pres. Wendell S. Brooks, Ph.D., Supt.

For details, address TRACT CONTEST, 3205 N. Clark St., Chicago 13, Ill.

How did you become a subscriber to The Christian Century? Because some friend of yours told you about it and urged you to try it out? That is the way many regular readers first became acquainted with it — as you did. Why not ask a friend of yours to try it out — and do it today. 13 weeks for only $1.

Name.....

Street.....

City.....(zone), State.....

MAIL TO THE CHRISTIAN CENTURY, 407 S. DEARBORN ST., CHICAGO 5, ILL.

They deviate, and it is hard to get them back on the right road."

Reformed Church Issues 'Week Of Prayer' Message

On the Roman Catholic side, the 1954 Worldwide Week of Prayer for Christian Unity (Jan. 18-25) was opened in Paris by a ceremony in the course of which a Jesuit historian delivered an address entitled "Prayer for the Reunion of the Protestant Churches." On the Protestant side, the Reformed Church of France issued a statement calling for study of Protestant-Catholic relations in this country at all its regional synods during 1954-55. The message points out the ambiguity of certain Protestant contacts with Roman Catholicism. Many Catholics, it says, have misinterpreted these as happy evidence of Protestantism's step-by-step return to the Roman fold. As the "only possible prayer in this week of special concern for Christian unity," the message suggests the following: "May the visible unity of the Kingdom of God come, as Christ desires and by the means he chooses."

This and That

Frenchmen of all political stripes look eagerly to the Four Power conference now in session in Berlin to lead the way out of the hot war in Indo-China and the cold war around the world. Observers feel that the Soviet leaders will have to make enormous mistakes before the French people regain interest in the European Defense Community.

A new film, *"Blé en Herbe"* (Wheat in the Blade), is forcing the keen consciences among the intelligentsia here to deal with the delicate problem of censorship. While they are indifferent to Hollywood's "vulgarity and bad taste," these men seem to have come to the conclusion that the French screen cannot be left totally open to cinematic masterpieces which portray evil with the utmost charm, so that the spectator unconsciously is won to the view that the unnatural and abnormal are perfectly all right and not merely characteristic of gangsters. HOWARD SCHOMER.

Churchwomen of the World Observe Day of Prayer

"That They May Have Life" is the theme of this year's World Day of Prayer, Friday March 5. On that day women's groups in the United States and 118 other countries around the globe will unite in prayer for a better world, beginning in New Zealand and the Tonga islands just west of the international date line and ending with the observance on St. Lawrence island, Alaska. Offerings at prayer services go to support united missionary projects at home and abroad.

Old Prussian Union Church Changes Name

Germany's Old Prussian Union Church has announced that its name is being changed to "Evangelical Union Church." For some time officials of East Germany, in which most of the regional member churches lie, have urged removal of "Prussian" from the name on the ground that it is a "reactionary anachronism." Ninety per cent of the membership is Lutheran, the rest Reformed.

Appeal to South For Forbearance

North Carolina Church Council Urges Compliance with Supreme Court Decision on Segregation

LAURINBURG, N. C., Feb. 9.—At its annual meeting in Durham recently the North Carolina council of churches called upon Christian people of the south awaiting the Supreme Court decision on segregation in the schools "to be patient, tolerant, forbearing, to abide by the decision and seek a Christian solution." The council expressed its confidence in the courts and in the public school system. Recognizing that the ultimate solution is spiritual, the resolution urged constituent churches "more wholeheartedly [to] proclaim a gospel that enables all to live together as brothers and to have full opportunity." The council revised its constitution to relate itself more closely to constituent communions, and heard reports reflecting an increasingly sound financial position and an expanding program. This year's CROP drive in which the council cooperated has thus far collected over $190,000 in cash and commodities for overseas relief. Cecil A. Jarman, pastor of First Christian Church, Wilson, was elected the new president.

Young Assembly Delegates To Attend Youth Camp

The Fellowship of Southern Churchmen, which this year is celebrating its 20th anniversary, has been chosen to conduct an ecumenical work camp in connection with the Evanston Assembly of the World Council of Churches. The camp, to be held at the Fellowship Center at Swannanoa July 1-Aug. 4, will be attended by 25 younger delegates to the Assembly and a smaller number of American students. The fellowship is seeking to raise $5,000 to put the center in readiness for the campers and provide materials for the construction program. In addition, it is planning to conduct three conferences for younger ministers wishing to study the social implications of their work in as many southern cities during the spring and fall. The annual summer conference of the fellowship will be held at the Swannaona center in August.

Postpone Decision on Baptist Student Unions

A committee studying Baptist student unions at North Carolina colleges has deferred its report until the summer meeting of the general board of the Baptist state convention. The committee was set up after a series of incidents which prompted Broadus E. Jones, pastor of First Baptist Church, Raleigh, to charge that Baptist unity is threatened by "radicals of the right." (See The Christian Century for Jan. 20, p. 68.) Late last summer S. W. H. Johnson led the congregation of his church in Rocky Mount out of the state convention and the Southern Baptist Convention, charging that these bodies are "tainted with modernism." In the midst of the resultant publicity, the scheduled appearance of Prof. Nels F. S. Ferré at the state Baptist Student Union convention was canceled, presumably because of his theological views. The committee to study the student unions was appointed at the state convention which followed. Meanwhile, a minority group in the North Rocky Mount Baptist Church appealed the action of Mr. Johnson and his followers to the courts. Superior Court Judge Malcolm Paul awarded the church property to the pro-convention minority on the grounds that the majority had abandoned the customs and usages of the Missionary Baptist Church. The case is now being appealed to the state supreme court.

Seminars, Convocation, Institute

The Duke Seminars, designed to afford in-service training for pastors, were held during January at Charlotte and Goldsboro. Leaders were Prof. Frederick C. Grant of Union Theological Seminary, New York, and Prof. Kenneth Clark of Duke University. . . . Duke University's Christian Convocation (June 8-11) will present Pres. Henry P. Van Dusen of Union as Gray lecturer; his theme: "A Re-Examination of the Christian Faith in the Light of the Christian Spirit." Pierce Harris, pastor of First Methodist Church, Atlanta, will be the convocation preacher. . . . Theme of the 15th annual Institute of Religion sponsored by the United Church of Raleigh on six successive Mondays beginning Jan. 18 is "The Responsibilities of Freedom." The speakers: Ernest K. Lindley of *Newsweek*, Pres. Benjamin E. Mays of Morehouse College, Congressman Brooks Hays of Arkansas, Hodding Carter of the Delta (Miss.) *Democrat-Times*, Margaret Frakes of The Christian Century, and Rabbi Abba Hillel Silver of Cleveland.

Catholic Church Achieves Nonsegregation

It appears that the Roman Catholic Church in Newton Grove is winning in its effort to build a nonsegregated congregation. Following the action of Bishop Vincent Waters last May uniting white and Negro congregations which had worshiped in separate buildings, attendance at mass dropped to slightly over 50 on Sundays. But by last week attendance had increased to around 140. Some irreconcilables have moved to other churches and a few even to other communities, but local leaders express confidence that the majority of the people are gradually accepting the new practice.

In Brief

The legality of betting at dogtracks in two eastern counties is now before the state supreme court.

While dry forces in South Carolina launched an effort to secure a local option law in the 1954 legislature, temperance groups across the line in North Carolina intensified their drive to secure a statewide referendum.

The new Presbyterian church organized at Chapel Hill during the effort to oust Charles M. Jones from the pulpit of the existing church there has been dissolved. Mr. Jones, now pastor of the Community Church in Chapel Hill, was recently elected president of the city's ministerial association.

It was announced in January that Wake Forest College (Southern Baptist) has received more than $5 million additional for its fund to move the institution to Winston-Salem.

HENRY G. RUARK.

". . . a temperate, scholarly and persuasive reply to Paul Blanshard."
—*Washington Star*

Catholicism AND American Freedom

By James M. O'Neill

Prominent Protestant clergymen say:

"... 'must' reading for every literate American — Jew, Protestant and Catholic."
—DANIEL A. POLING
in *Christian Herald*

"... accuses Mr. Blanshard of almost every sort of misbehavior possible in what purports to be a seriously scholarly book *(American Freedom and Catholic Power)*. Having made these charges, Mr. O'Neill seems to this reviewer to have proved them up to the hilt."
—BERNARD IDDINGS BELL
in *The Commonweal*

"Certainly every person who is making use of Mr. Blanshard's book owes it to himself and those he seeks to influence to lay Mr. O'Neill's reply . . . along side it."—F. ERNEST JOHNSON
in *N. Y. Herald Tribune*

"A masterful job . . . an arsenal of facts."
—*Catholic Book Club News*

"Even tempered and scholarly."—*Book-of-the-Month Club News*

Listed as one of the outstanding books of 1952 by the *New York Times Book Review*

NOW $2.75

At your bookstore or from

HARPER & BROTHERS
49 East 33 St., New York 16

Question:

Who Said That?

"We Recommend Study of

The U.N.—Snare or Shield?

Published by
The Christian Century."

Answer:

The 1954 Meeting of the Ohio Pastors' Convention. This is the largest Pastors' Convention held in any state.

It meets under the Ohio Council of Churches. This year it voted: "We warmly reaffirm our support of the United Nations and urge our churches to inform their members concerning its program." That is why Ohio pastors recommend

U.N.—Snare or Shield?

Order a quantity today. Many churches have reordered two or three times already. Do your part in education for peace.

Circle Quantity Desired. Prices:

10 for $1.00 100 for $7.50
1,000 for $70.00

Name.....

Address.....

Mail to
The Christian Century
407 S. Dearborn St., Chicago 5, Ill.

Study Bay State Churches' Task

Massachusetts Council Adopts Survey as Basis for Charting More Effective Program

BOSTON, Feb. 8.—At its annual meeting in Springfield, the Massachusetts council of churches heard a preliminary report on the study and evaluation of its program and projects which have been going on since Forrest L. Knapp began his work as executive secretary. The council then adopted a workbook which outlines the religious nature of Massachusetts as a state (it has roughly 1 million Protestants, 2 million Catholics and 1½ million unchurched), the facts about the Christian community within the state, and the basic tasks of the churches, denominations and councils as they seek to fulfill their missions. After study and action by constituent denominations and local councils, the state group will plot its course to correlate, supplement and unify the impact of Protestantism and Orthodoxy upon the commonwealth and its people. Among the resolutions adopted at Springfield were one approving study of racial segregation in housing (with the purpose of proposing appropriate action), one opposing the Bricker amendment, and one approving voluntary participation by the clergy in the federal Social Security program. Of particular import was the adoption of a "Statement of Principles Relating to Charges of Communism Against Clergymen and Others." Copies of this statement may be secured without charge from the council at 14 Beacon St., Boston 8. Methodist Bishop John Wesley Lord was elected to succeed Episcopal Bishop Norman B. Nash as council president.

Laubach Appeals for 'Kindness' To Save India from Reds

Frank C. Laubach, Congregational Christian missionary who has visited 56 countries at the invitation of kings, queens and ministers of education to teach illiterates to read, made two addresses in Massachusetts in December. He warned his hearers that 1956 will be the most crucial year in modern times, because that is the year India will choose by ballot whether to continue as a democracy or become a part of the communist world. If we wish to prevent the loss of Asia and Africa to the communist orbit, he said, we can do so by waging a "war of kindness" in India. He insisted that we can't beat the Russians in propaganda, but we can beat them in deeds of kindness if we will. Boasting about how wonderful America is only makes hungry people hate us the more, he said; it is food they need, and food will convince them that they ought to be on our side—first, food from our surplus rotting in elevators and warehouses, but more important, food from India's own soil raised by methods taught by Western science. Dr. Laubach declared that the best of America's educators, scientists, agriculturalists, journalists and missionaries—the last trained to do as much with their hands as with their Bibles—are urgently needed to teach the uneducated the difference between kindness and propaganda. If this sort of program is launched, he said, even the annual $2 billion Russia spends on propaganda in Asia will not be enough to win India away from us. Dr. Laubach was given an enthusiastic hearing and an excellent press.

1,500 Attend Rally Addressed by Oxnam

This part of the U.S.A. continues to be excited about Communists—real, imagined, alleged or suspected. On Dec. 14 Bishop G. Bromley Oxnam addressed a Protestant rally of 1,500 persons in the meetinghouse of the First Church in Boston. He scored

Visit the HOLY LAND with Horizon Tours

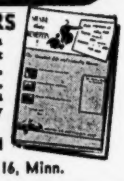
Conducted by experienced and congenial leaders, you now can have a choice of a 3 week economy tour, a standard tour including Europe or a deluxe tour with extensive visits to Syria, Lebanon and Jordon. Departures in June and July.

WRITE FOR FREE FOLDER
Tom Maupin Tour Associates
Operators of Horizon Tours
1015 Mass. Lawrence, Kansas

Editorial Opening

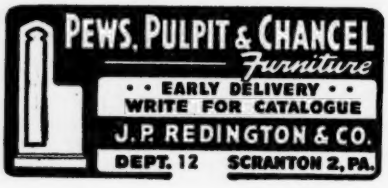
Mature woman for editor of protestant Sunday-school publications for pre-school and primary-age children. Good paying permanent position with opportunity for advancement. Write giving qualifications and salary expected.

Editorial Director
David C. Cook Publishing Co.
Elgin, Illinois

"Preferred Risk"
INSURANCE
FOR RELIGIOUS WORKERS
You are entitled to the same low rates as a minister on life, health, hospital and accident policies . . . if you are a full-time deaconess, religious education director, seminary student, YMCA-YWCA secretary or instructor in a church-related school or college. Sold only by mail. *Established in 1900.* Write for bulletin.

MINISTERS LIFE & CASUALTY UNION
107 Ministers Life Bldg., Minneapolis 16, Minn.

TEACHING POSITION WANTED

by ordained elder of the Meth. Church. (Preferable: Church related School.) M.A. and Ph.D. in Economics and Political Science (University of Vienna, Austria). Postgraduate work in U.S. in Theology, History and Economics. Presently Pastor of a Community Church. Willing to serve also as director of religious activities on campus or as chaplain. Write: Box 112, Peru, N. Y.


PEWS, PULPIT & CHANCEL *Furniture*
• • EARLY DELIVERY • •
WRITE FOR CATALOGUE
J. P. REDINGTON & CO.
DEPT. 12 SCRANTON 2, PA.

the "men who would have us abandon the Good Neighbor policy for the 'Big Bully' policy in international affairs." "The President and the secretary of state deserve the full support of all Americans . . . when they repudiate . . . un-American policies which a highly vocal minority bellows to the nation," he said. Bishop Oxnam was honored at a dinner attended by many of the commonwealth's Protestant leaders, and preached in Harvard's memorial chapel at a service in which Pres. Nathan Pusey of the university also participated.

Report on Poll Shows Ignorance Of Constitutional Rights

Lovers of freedom were not reassured by an address given Dec. 28 in Boston at the meeting of the American Association for the Advancement of Science by Shirley A. Star, a research sociologist from Chicago. An expert in the study of public opinion, Dr. Star said that as long ago as 1938 two-thirds of Americans believed that "radicals" should not be permitted freedom of speech. At the same time it was discovered that when questioned carefully about constitutional liberties, avoiding such "give-away" words as "freedom," at least 51 per cent of Americans were against three or more of those liberties. Recent studies show that 31 per cent of Americans never heard of the Bill of Rights. Dr. Star stated somewhat overcautiously: "There is a strong possibility that the average man doesn't even know what his rights are."

Honor Pioneer in Clinical Training

On Nov. 18 John Milton Billinsky was installed as the first Austin Philip Guiles professor of psychology and clinical training at Andover Newton Theological School in suburban Newton Centre. The event followed by five days the death of Dr. Guiles, whom the professorship honors, and who was to have participated in the ceremony. Austin Philip Guiles began the clinical training of theological students at Andover Newton in 1931. At that time it was difficult to find a place where this kind of instruction fitted into a seminary curriculum. For some time Dr. Guiles taught under the Haskell Foundation for Old Testament and Allied Subjects. Then, in 1934, he became Smith professor of pastoral psychology. At the time of his death 20 years later, the methods in which he pioneered were recognized and practiced in seminaries far and near. His idea was that the way to learn about people in trouble is not exclusively to study about them, but to go into the hospitals where they suffer and fear and usually get well but sometimes die. It has proved a good idea. In 1953 Andover Newton launched a drive (still being completed) for a fund to establish in Dr. Guiles' honor the first full professor's chair in an accredited seminary for "psychology and clinical training." Dr. Billinsky, the first occupant, was one of Dr. Guiles' disciples, and for several years served as his associate.

And So Forth

Hundreds of persons interested in the work of American Leprosy Missions attended the annual meeting of its New England area here in November. The sessions celebrated the highest annual receipts in the organization's history. Edward R. Broad, New England director, reported that since leprosy is now in many cases curable, and the new sulfa treatment costs only 82½ cents per year, the need for support is greater than ever.

An interfaith conference on "Strengthening the Family through Religion" was held here recently under auspices of the Religious Education Association. Among the principal speakers were Rabbi Beryl D. Cohon, Prof. Peter A. Bertocci, Sister Mary deLourdes, Prof. Prentiss L. Pemberton and Fr. Albert W. Low.

The United Nations high commissioner for refugees has strongly commended the Unitarian Service Committee's program which provides scholarship aid for refugees who wish to learn skills that will enable them to serve their adopted lands and aid in their own assimilation as citizens.

The Quincy Point Congregational Church, of which Bedros Baharian is pastor, was featured in a national picture magazine a few years ago when its young people exchanged a visit of several days with youth of a Negro church in Harlem. Its membership is Caucasian only because no Negroes live in the area, but it has a Negro theological student on its ministerial staff. In November the church attacked another racial problem with good will by serving as host at a catered kosher dinner for the brotherhoods of two Jewish synagogues in the city. The 300 men present heard an address by Albert Buckner Coe, president of the Massachusetts Congregational conference.

This correspondent has been appointed permanent minister of First Church in Newton, which he has been serving as interim pastor since the death of Richard Boynton in September. He will relinquish his duties as director of field work at Andover Newton, but will continue as assistant professor of church administration.

NATHANAEL M. GUPTILL.

The Church Roll

After 15 years as executive secretary of the National Lutheran Council's division of welfare, Clarence E. Krumbholz will retire from that post March 15 to become pastor of St. Luke's Lutheran Church, Dunellen, N. J.

Mrs. Robert G. Williams of Lake Worth, Fla., has been elected first president of the women's fellowship of the International Congregational Council.

Alexander Ferguson, formerly visual education director for the Congregational Christian Churches, has begun his work as director of films for the National Council of Churches' broadcasting and film commission. He succeeds S. Franklin Mack, who is now executive director of the commission.

New executive vice-president of the Golden Rule Foundation is Monroe H. Hess, Jr., formerly on the administrative staff of Harvard University's school of business.

Paivo Parviainen, veteran missionary of the Finnish Missionary Society who elected to remain at his station in Hunan province when the Communists took over in 1949, arrived in Hongkong late in December, "tired but in good health." It is believed that only two Lutheran missionaries now remain in China—Paul Mackensen (United Lutheran Church in America) and Ellen Nielsen (Danish Mission Society).

10 books in box $1.00 POSTPAID

Devotional Classics

Gems of devotional writing that have come down through the centuries—living selections from Martin Luther, Augustine, George Fox, John Bunyan, John Wesley, Francis Asbury, William Law, Solon Kierkegaard, St. Francis of Assisi, and the Imitation of Christ. Published in convenient individual booklets to aid the reader in his own devotions. Order from

The Upper Room

The world's most widely used devotional guide

1908 Grand Avenue, Nashville, Tenn.

CHRISTIAN EXECUTIVES NEEDED

High-calibre, executive-type men needed for permanent, salaried employment with established nationwide church-counselling, fund-raising firm. Necessary travel requiring four moves annually liberally compensated. Responsible single men, married men without children ideally suited. Dignified sales, public relations, group leadership background most desirable. Necessary too are good manners, appearance, intelligence, impeccable character plus the inclination to get so absorbed in your job that you forget long hours.

We would like your picture, resume of experience and education, personal situation, references. We will hold this fully confidential and will reply with full description of our company and work. Then, if we are mutually interested, we will arrange an interview. The men we want are likely employed now but would like an opportunity for more challenging work, broader experience, and opportunity to advance into five-figure salary bracket. Box Number 177, C/o The Christian Century.

Horace Mann's Famous Reports

For a set of the Facsimile Edition of these twelve priceless volumes by the father of the American free public school system send $10 to National Education Association, Washington 6, D. C.

GOWNS

·Pulpit and Choir·
Headquarters for
RELIGIOUS SUPPLIES

VESTMENTS · HANGINGS
STOLES · EMBROIDERIES
Communion Sets · Altar Appointments · Altar Brass Goods

CATALOG ON REQUEST

National CHURCH GOODS SUPPLY COMPANY

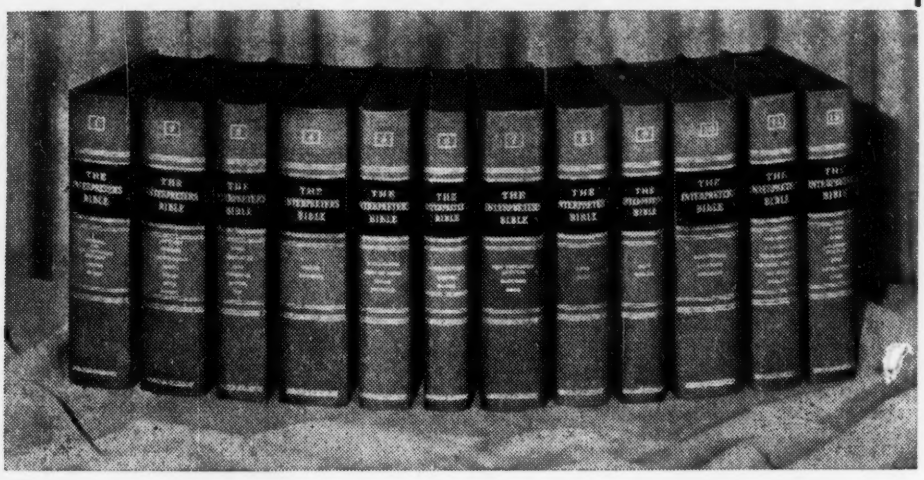
831-33 ARCH STREET, PHILADELPHIA 7, PA.

FOLDING CHAIRS
·IN Steel OR Wood
FOLDING BANQUET TABLES
WRITE FOR CATALOGUE AND LOW DIRECT PRICES
J. P. REDINGTON & CO.
DEPT. 56 SCRANTON 2, PA.

Just Published

Volume 9

(Acts, Romans)



THE INTERPRETER'S BIBLE

Christendom's Most Comprehensive Commentary
12 Volumes

The only commentary using the complete texts of both the Revised Standard and the King James Versions of the Bible.

VOLUME 9 marks the half-way point—sixth published volume—in "this greatest of all modern commentaries" (*Christian Century*). It contains the complete texts and commentary on Acts and Romans—next to the Gospels the most important writings in the New Testament.

Acts (Introduction and Exegesis by G. H. C. Macgregor; Exposition by Theodore P. Ferris) is the only available narrative dealing with the beginnings of Christianity. It is the indispensable framework for understanding the writings of Paul.

Romans (Introduction and Exposition by John Knox; Exegesis by Gerald R. Cragg) is the principal source book for the study of Paul's gospel. It comes nearer to being a systematic and inclusive statement of Paul's faith than any of his other existing letters.

680 pages. **$8.75**

"You and I will be using these books every week for the rest of our lives."—*Charles Clayton Morrison.*

At All Bookstores

ABINGDON PRESS

Now Ready—

Volume 1—General and Old Testament Articles; Genesis, Exodus

Volume 2—Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, Samuel

Volume 7—New Testament Articles; Matthew, Mark

Volume 8—Luke, John

Volume 10—Corinthians, Galatians, Ephesians

Each Volume 6⅞x10 inches **$8.75**

The other volumes will appear at half-year intervals until all 12 volumes are published.

MAIL TO YOUR BOOKSELLER

For the free illustrated prospectus on THE INTERPRETER'S BIBLE, mail this coupon to your bookseller.

Please send me the free prospectus on
THE INTERPRETER'S BIBLE
Published by Abingdon Press

Name _____

Address _____

City _____ Zone ____

State _____